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THOSE LITTLE GRAVES ON OLIVET

By REV. J. ALLEY

Lives in remembrance of the experience of the author in the relief work among the suffering poor of Israel at Jerusalem

THOSE little graves—they haunt me
yet—
Those little graves on Olivet.
I never, never can forget
Those little graves on Olivet.

Fourteen they were, close side by side,
Their gaping mouths all open wide
To swallow up those little forms
From out their mothers' loving arms.

So oft I'd seen them, wan and pale,
Scant sheltered from the wintry gale,
As merciless the rain and snow,
The scrap-built shanties driving through,

Made deep the mud of earthen floor,
Nor spark of fire, nor food in store.
Together huddled young and old,
In tattered garments, wet and cold,

As ebb'd the warmth of life away
Through shivering night and hopeless day.
So oft the little hands I'd pressed,
Patted the heads, the cheeks caressed,

As pattering came the gladdened feet
To meet my coming in the street.
So oft I'd heard their cries for food,
Anon their prattling gratitude;

Sweet mingling this of laugh and tears,
As April shower and sun appears.
I'd seen processions, almost nude,
Carrying their dead on litters rude,

And heard by night their tramp and wail,
Through snow and slush, breasting the gale.

That kindly darkness might enshaze
Their nakedness from vulgar gaze

Till the loved forms, so cold and wet,
Were wrapped in dust on Olivet.
I'd heard the stories often told,
In broken tongues, by young and old,

Of happy homes in far-off lands,
Of loving hearts and helping hands,
Ere wicked persecution raged
And wars of robbery were waged.

When evening's tints the west adorn
They would to God it then were morn;
At noon, when broke the glorious light,
They would to God it then were night.

With trembling heart and grief of mind,
No rest for sole of the foot they find
Till, stripped of all and driven out,
Their fathers' land they trembling sought,

Their only hope their bones to lay
In Palestine's sacred clay,
Where Abraham at Hebron sleeps,
And Rachael still at Rama weeps

For her dear children, wide dispersed
By wicked tongues and hands accursed,
Contempestful of God's stern decree:
"I will curse him that curseth thee."

And thus they came, from Russia's plains
Of vile hypocrisy, that stains
The name of "Christian"—cursed of God,
And sure to fall beneath His rod;

From Persia's Moslem reign of ills,
And far Bokhara's sterile hills;
From Afghanistan's broiling heat,
And bleak Siberia's ice and sleet;

From Babylonia's olden lands,
Where once their fathers trudged the
sands,
And hung their harps by rivers dear,
On willow trees that wither there;

From Africa's border land of dates,
Where Islam hate predominates;

From yonder land of Ishmaelites,
Where simoons sweep o'er Zemen's
heights,

Thus driven out from home and all,
Their lives the bitterness of gall,
Footsore and starving, trudged their
ways
Through sleepless nights and weeping
days,

To this sad land of ruin drear,
Where still the Gentile's tread they hear,
And dark oppression hovers o'er
The land so fraught with Bible lore.

They fainted on the weary ways,
And strangers, passing, pause to gaze
On little mounds beside the road,
Where strange, sweet flowers, in solitude,

Weep fragrant tears at dewy morn,
And spread their petals to adorn
The sacred spot where mother tears
May never fall through weeping years.

At morn the temple crowds to meet;
At eve, with weary heart and feet,
To seek the kindly sympathy
Of quiet, loving Bethany.

And near the crest where once He stepped,
Beheld the scene and o'er it wept,
My frozen grief at last gave way
In briny floods I could not stay,

As down I dropped upon my knees
Beneath the weeping olive trees,
Unmindful of the miry clay,
Fresh dug upon that awful day

From those lone graves, close side by side,
The children who had starved and died,
My anguish count told just fourteen,
With only handbreath walls between;

For though their prattle and plays were
o'er,
And weeping would be heard no more,
Yet meet it seemed that their sweet forms
Should moulder safe from earthly harms—

Fain would I take those walls away
And place them near for death's cold play.
As long I stayed those graves beside,
The winds that through the olive sighed

(For they had lulled to a soft gale
That upward mourned from Kedron's
vale)
Seemed burdened with the sighing sound
Of weeping boughs o'er grave-dug ground,

And voices borne upon the air,
Now faintly heard and now more clear,

Close crowded, for no space for breath
Is needful in those wards of death.
The elder ones—parents I ween—
With little beds close wedged between,

Together mouldering back to clay,
As prisoned records for "that day,"
Whom God will call to testify
What caused them thus to starve and die;

And amidst the storm's wild roar
And greater ills of love and gold,
That dwarf the soul with fearful doom
Of second death beyond the tomb.

Safe are thy lambs in My kind arms
From the world's cold heart and storms;
Soon thou shalt dwell with them and Me,
And it will be sweet heaven for thee.

Long, weary years have dragged away
Since the sad scenes of that past day,
Thousands have died of want and cold,
And the dark tale can never be told

Till we shall waken in "that day"
To know that lives were thrown away.
Think not, dear reader, I have grown
Bitter by all my heart has known.

Nay, love and duty prompt these lines,
And mid their sadness still there shines
A dream of hope that haunts me yet
For those sad graves of Olivet.

For through His stewards all He'd feed,
And plenty has for every need
If steward each would justly weigh,
Nor waste on self, nor hide away,

Nor keep unused—unfaithful one—
His Master's talents for his own,
And pile such illgot treasure high
While wronged ones starve and faint and die.

As mid the flowers the loveliest things
Yield first to hardship's buffetings,
So brightest eyes first fade away,
And pattering feet give up their play;

And on the outskirts of the ground
More numerous little graves I found,
Which strewn along that sacred road
Where Jesus once so often trod:

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IN REGIONS BEYOND

THE UNOCCUPIED FIELDS OF AFRICA.

By the Editor.

It has been well said that the story of Africa like Ezekiel's vision is "written with lamentation and mourning and woe." The curse of Canaan has rested heavily on the races of Africa. Poor Simon who bore the cross after Jesus was but the type of the millions on whom even those who claimed to be the followers of Christ have not been ashamed to lay the heaviest crosses of human suffering.

The light is breaking over Africa at last. All the forces and agencies of divine providence and human progress are converging in these last days upon the dark continent. But even yet her countless tribes are the most neglected and spiritually destitute of all the human family.

THE RACES OF AFRICA.

A survey of the tribes, tongues and peoples of Africa is almost bewildering in its vastness and variety. So far as races and languages are concerned it may be said generally that North Africa is occupied chiefly by the Arabs, the Turks, the Jews, the French, the Berbers and the Copts, the descendants of the old Egyptian races. The Sahara country is occupied by the Tuaricks and the Tibbus, with also a copious sprinkling of Berbers and Moors. The great mass of the continent below the parallel of twenty degrees north latitude is inhabited by the Negro races, prominent among whom are the Mandingoes, Yolofs, Fellatahs, Felloops, Gal-las, Somalis, Ashantis, Waniamwezi, Niam-niams, Makololo, Matabele, Zulu, Kaffir and Hottentot races, the latter being found in the south.

THE LANGUAGES OF AFRICA.

The languages of Africa may be divided into six groups; namely, first, Semitic, including the Arabic and the two languages of Abyssinia, namely the Tigre and Anharic. Second, the Hamitic, including Egyptian, Berber, Ethiopic, Nubian and the languages of the Galla and Somali people. Third, the Fullah languages of the great people south of the Sahara. Fourth, the negro languages of the races north of the Equator, containing no less than one hundred and ninety-five different languages and forty-nine dialects. Fifth, the Bantu languages, spoken by the great tribes south of the Equator. Of these there are said to be one hundred and sixty-eight languages and fifty-five dialects. Sixth, the Hottentot of the south. Altogether we have about four hundred languages and one hundred dialects spoken by the various tribes and tongues of Africa. The Bible has not been given in one-tenth of these.

THE NATIONS OF AFRICA.

This mighty continent has an area of nearly twelve million square miles and a population of over two hundred millions.



FOULAH WOMEN.

A rapid sketch of these nations and groups of nations by the aid of the map will show the vastness of the field as well as its awful destitution.

First Egypt, the oldest and best known of the African countries, covers a narrow strip along the Nile, containing a population of about eight millions of people.

2. The Barbary States, Morocco, Algiers, Tripoli, including Barca and Pezzan, and Tunis have a population of about eight millions more. There are missions both in Egypt and the Barbary States.

3. Abyssinia has about four millions of people among whom occasional missionary work has been done by the early pioneers of the English and Swedish Societies; but the Abyssinians are themselves nominally Christians, belonging to an ancient branch of the Eastern Church, and like the Oriental Christian generally are hermetically sealed against true Christianity.

4. The people of the Sahara Desert. This vast region is not a wilderness of barren sand but is covered by oases and settlements, and supports a population of about four millions including Moors, in the west and in the center and eastern sections the Tuaricks and the Tibbus, nomadic races who travel with their flocks and herds and are a bright intelligent and high-spirited people, possessing considerable wealth in flocks and herds and exacting



heavy tribute of all the caravans that pass through their country. These races are entirely unevangelized and we are glad to learn that the North African Mission is proposing some work among the Tuaricks.

5. The Eastern Soudan. This includes a vast region which has lately been the theater of important and stirring events in connection with the Anglo-Egyptian War. The Egyptian Soudan proper has a population of over three millions and includes the vast region between Egypt and Abyssinia of which Khartoum is the capital, and in which are the important cities of Kassala, Senaar, Berber, etc. In the same group may be mentioned Kordofan containing the capital of the Mahdi, the city of El Obed. Dongola is on the northwest of this territory and immediately west of it is the large district of Darfur containing more than four millions of the Fulah and Fur tribes. Immediately west of Darfur is the great section of Waday, a vast territory as large as Darfur and reaching on to the neighborhood of Lake Tchad. This is the country of the Senoussi, in revolt against the authority of the Mahdi. The whole Eastern Soudan is utterly unevangelized. It has a population of at least twelve millions not including the vast region immediately south of it and reaching down to the lakes. Since the fall of Khartoum missionary plans have been again projected and three medical missionaries are about to start from England for Khartoum.

6. Immediately south of the Eastern Soudan is the region of the Upper Nile which is usually divided into two countries. West of the Nile and extending down to the lakes is Equatorial Africa or Zereba, a vast and populous region with over ten

millions of people. This is the country over which Gordon and Emin Pasha endeavored to establish the beneficent rule of a free government and the suppression of slavery. This is the great field of the slave traders. This is also the region made famous by the adventures of Major Marchand. Here are Wadala, Fashoda and the country of the Bahr El Gazel, about which the present Anglo-French dispute is pending. This is a wholly unevangelized region.

7. East of the Nile is another large section known as the Sobat country. This district lies between the lakes on the south and Abyssinia on the north and has a population of about three millions. They are pure heathen and are mostly controlled by a powerful king or chief. They are also unevangelized.

8. East and northeast of this section, and lying along the coast is the Somali country, a vast region extending up to the Straits of Babelmandeb, an independent tribe uncivilized and unevangelized. They are to be found all along the African coast and even at Aden.

9. A little strip of land continues the coast line north of the Somali country from the Straits of Babelmandeb to Abyssinia and it is known as the Afar country. This is a French territory and an important caravan station. The people of this region belong to the Danakil tribe and are a mixture of the Moslems and heathen.

10. South of the Somali country and extending along the coast to Zanzibar and far into the interior, almost to the lake region, is the country of the Galla people, numbering altogether over six millions. A good deal of mission work has been done among these people by the Swedish and English societies, and it is one of the encouraging mission fields of Eastern Africa.

11. Immediately south of the Galla country is the Somali Territory of East Africa, including the mountain regions of Kilimanjaro and Kenia, an interesting region, beautiful and healthy, and containing on the different elevations almost all the climates in the world. This country is occupied by different tribes. But one language, the Kiswahili, is spoken in this region as well as the country just south of it, and portions of the Bible are already translated into this language and considerable mission work has been begun both by European and American societies.

It is known as the Masai land, and has been assigned to the sphere of Great Britain in the subdivision of Africa. This country extends to the foot of Mount Kilimanjaro and includes Mombasa, and will be the route of the new Uganda railway, along the track of which evangelization will surely follow.

12. The lake region covers a vast and beautiful country, four thousand feet above sea level, and watered by two great lakes, the Victoria and Albert Nyanza with the Somerset Nile which connects them. A population of over twelve millions occupies this region including the kingdom of Uganda. This is the field of the Church Missionary Society and has witnessed the triumphs of the Gospel during the past twenty years in a marvelous degree. Already there are hundreds of churches in this once heathen region and more than fifty thousand people reverently reading the Word.

13. Along the eastern bank of Lake Tanganyika down to Lake Nyassa, and covering the whole coast line from Mombasa to Mozambique is the vast German territory of East Africa, with Zanzibar stretching along the coast. The population of this re-



FETISH WORSHIP.

gion is not less than three or four millions of souls.

14. Next we reach the Portuguese territory of Mozambique reaching down to the mouth of the Zambesi and containing a population of over four millions. In this region and the country south of it the Universities Mission has many stations and this portion of Africa cannot be called a neglected and a destitute field although in Portuguese territory mission work is carried on with great difficulty.

15. Nyassa Land is the country around Lake Nyassa and is British territory. This is the center of vast commercial and religious activity and the real heart of British East Africa. A chain of transportation along the Zambesi and Shire rivers and lakes Nyassa and Tanganyika is connecting this whole country and opening it up to civilization and the Gospel.

16. The Barotse people are a numerous tribe farther up the Zambesi in the Barotse valley comprising over a million people. They have been largely evangelized by the French Protestants and their missions have been extremely successful.

17. Matabele Land is a vast interior region south of the Zambesi and under British control. It contains a million people and is evangelized by the London Missionary Society. It is the country of Lobenguela recently subdued and brought under the control of the English authorities and it is now rapidly opening up to the influences of civilization and Christianity. Immediately west of it is the country of Lake Ngami. This is an unevangelized region.

18. East of Matabele Land and extending to the ocean is Gaza Land and the Gospel has already begun to enter this field, the American Board having an interesting mission at the Inhambane.

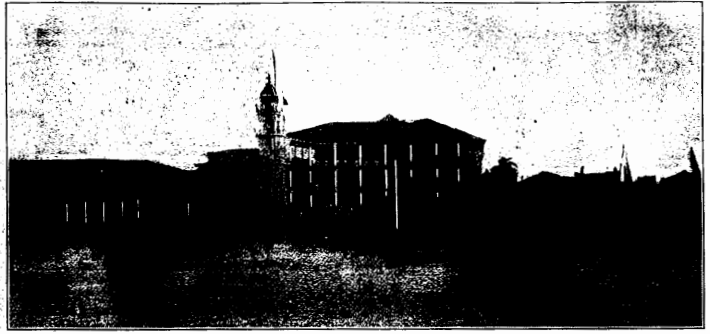
19. South of this is Delagoa Bay a valuable Portuguese possession and the key to the whole interior. It has been recently the subject of important negotiations between Portugal and Great Britain looking to its transfer to English hands.

20. We have now reached the old countries of South Africa and as they are all open to the Gospel it is not necessary to dwell at length upon them. There is the Transvaal Republic with a population of less than a million; the Orange Free State with a smaller population of a few hundred thousand; Tongaland, south of Delagoa Bay with less than a hundred thousand people; Swaziland further interior between Transvaal and Delagoa Bay; Zululand south of Delagoa Bay on the Indian Ocean; Natal immediately south of Zululand and the old province of Cape Colony which is a British colony and a Christian country.

21. Passing northward along the Atlantic coast we next come to Great Namaqua and Damara Land, a German territory about as large as the whole of Germany with a population of less than a million. The missionary societies of Finland, Germany and England have a successful work in this country.

22. North of this is Angola covering a large section of country under Portuguese control including Loando, Benguela and other subdivisions and extending from the coast far into the interior and having a population of several millions. In this region the American Board has its successful mission at Bihe and the Methodists have also missions in the interior.

23. East of Angola and south of the Congo Free State is a vast region extending to Lake Bangwelo



VIEW OF ZANZIBAR.

and occupied by many powerful tribes. The most important of these is the kingdom of Garenganze, on the borders of Bangwelo. Mr. Arnot, of Scotland, has a mission here.

North of this is the empire of Kassongo. In the same region also is the Bembema nation. East of Lake Tanganyika are the Umyamezi people. The population of this section lying between the Congo Free State and the Zambesi River and extending to Lake Nyassa, is several millions, and excepting only the Garenganze, and a single station there, is utterly destitute. Mr. Arnot describes the people as simple, intelligent and kindly, and the king as friendly to the missionaries.

24. The Congo Free State is the next, the largest single country of Central Africa. It must have a population of about fifty millions, and includes many tribes and tongues. There are mission stations along the course of the Congo and some of its tributaries, but the upper region of the river, the border of Lake Tanganyika and the whole southern section are utterly unoccupied territory, and the opening of the Congo Railroad to Stanley Pool has removed the chief obstacle to the interior.

25. Passing still northward, we come to the French Congo and the Gaboon country, which must have a population of four or five millions.

26. North of this, reaching up the angle where the coast turns westward, is the Cameroons district, a German territory with a population of half a million. There are some missionaries in the Cameroons and also the Gaboon country.

27. Lying between the French Congo on the south and the Soudan in the north and reaching eastward from the Cameroons country to the Nile country, there is a stretch of nearly a thousand miles east and west, known as the Monbutta Land and the Nyam country. This is said to be a beautiful region of rolling land with a mild climate and luxuriant vegetation. This is the country of the dwarfs, the pigmies of



BEHIND



LAKE NYASSA



SOMALI WARRIOR.



VIEW OF KILIMA-NJARO.

Central Africa. The whole country is somewhat unexplored, but it is believed to have a population of over three millions.

28. Passing westward along the coast, which now suddenly turns at right angles, we come to the region of Lower and Upper Guinea, divided into countless sections. First, there is old Calabar, where the Scotch have a mission. Then there is the Niger Delta and the Gold Coast, the Slave Coast and the Ivory Coast, with the countries of Benin, Yoruba, Lagos, Dahomey, Ashanti, Fanti, Togo, Aranta, beyond which are Liberia, Sierra Leone and Senegambia reaching up to Cape Verde.

29. Along this whole coast line there is a circle of missions fringing the darkness with a little band of light, but when we pass into the interior the darkness is unbroken. This interior region is known as the Niger basin.

30. Next we come to the vast region of the Western Soudan with its population of over thirty millions.

The country along the Binue River is occupied by Mohammedan and heathen tribes and while under the control of the Niger Company is not yet open to missions.

South of Lake Tchad is a vast region known as Baghermi. Immediately north of Lake Tchad is the district of Kamen with Bornu on the west of the lake, a vast Mohammedan territory under British protection. West of this is the great Hausa country, covering a vast region with a population of many millions: Here are the great cities of Kano, Sokoto, Gando, and a race of people who are far removed from the degradation and barbarism of most of the Central Africans. Their houses are comfortably built. Some of their cities have tens of thousands of prosperous and active commercial people. They have many manufactures and arts of civilized life. The Hausa language is probably spoken by seven or eight millions of people east of the Niger.

31. West of the Niger are the Mandingo people, whose language is probably spoken by three or four millions of people and who also represent a fair degree of energy and semi-civilization. This is the country where British and French influences have been and are at present in dispute about political control. French influence dominates west of the Niger and between the great bend of the Niger and the coast. British influence is more paramount in the Niger Delta and along the east bank including the Binue. Many tribes occupy the Niger valley including the well-known regions of Timbuctoo, Nupe, Bida, etc. At one time Bishop Crowther had mission stations along most of the course of the river but they are all closed with the exception of a few stations in the Niger Delta and even the important station at Lokoja at the conjunction of the Binue and the Niger is now unoccupied.

We have thus surveyed thirty-one groups of African nations representing nearly one hundred nations and about four hundred different languages. Excepting a little circle of light around the coast and a few bright spots in the interior at Uganda, Lake Nyassa, Bihe, and on the Zambesi and Congo, what a waste of darkness and spiritual destitution! How shall we measure it? There are the tribes of the Sahara numbering two and a half millions, the people of the Eastern and Western Soudan, more than fifty millions more; the millions of Equatorial Africa, ten millions more; the Nyams between the Soudan and the Congo, the multitudes east of Lake Tanganyika, four-fifths of the people of the Congo Free State, the vast region just south of this down



VIEW OF KANO.

to the Zambesi and the Gallas and Somalis of East Africa, more than a hundred and fifty millions representing a score of nations and several hundred dialects and languages without a messenger to tell them or a printed page to teach them of the Saviour's love.

And amid all this neglect the horrors of idolatry, the cruelties of the witch doctor, the brutality of their native rulers and ruthless conquerors and the unspeakable enormities of the slave traffic, and, shall we add, the rum traffic, the devil's missionary movement to Central Africa—all these are going on, and Africa's bitter cry is going up to God and echoing back to us the message, Who will go?

But amid all the darkness and sorrow three things are full of encouragement: First, the light of promise and prophecy is clear and bright,



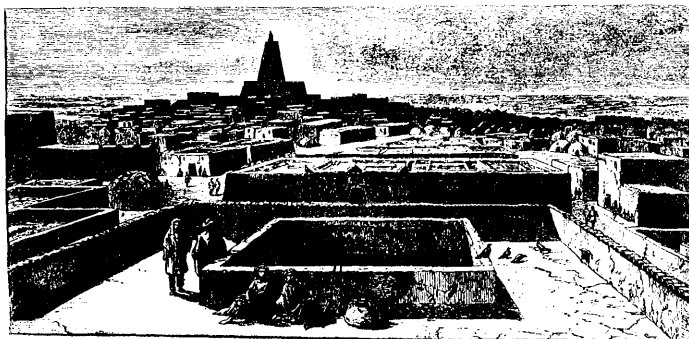
ABANDONED SLAVE MOTHER.

"Ethiopia shall suddenly stretch out her hands to God." Secondly, the Providences of God are moving rapidly and mightily toward Africa and it is indeed a sudden and evidently a divine movement. It is the hand of God that has led European nations to take hold of this unwieldy continent and turn its vast resources to account; it is the hand of God that has given Great Britain the ascendancy in Africa and is leading her to push her civilization and commerce up through its very heart from Cape Colony to Cairo; it is the hand of God that has established in the heart of Africa the Congo Free State, and has recently smitten down in the Great Soudan the Mohammedan power that had threatened to blot out civilization from the continent; and it is the hand of God that has awakened the intense interest of modern science to push its explorations

last year an appropriation of \$15,000,000 for it. For nearly three hundred miles from the coast the road will run through an arid and almost deserted region, in which the chief difficulty will be to obtain a proper water supply. Beyond the three hundred mile the road will pass through a region well watered and partly wooded, where the chief engineering difficulties will be the gradients. The ascent begins soon after leaving the coast. The severest gradient will probably be one in fifty. The western terminus of the line will be on or near the coast of Victoria Nyanza, about a hundred miles from the capital of Uganda. The line, which will be some six hundred miles long, is being constructed mainly by coolies from India. It is expected that the trains will run twelve miles an hour.

The Germans, whose territory surrounds the southern half of the lake, have similar enterprises on foot. They have begun a railway line at Tanga, on the coast opposite Pemba Island, and expect in time to carry it to the southern shore of Lake Victoria, through a well-populated and productive country.

The advantage of railway and telegraph connection with Uganda, and thus with all the country surrounding the Victoria Nyanza, can hardly be estimated. The effect will be greatly to increase the volume of commerce and the stability of the protectorates of Great Britain and Germany.—Independent.



GENERAL VIEW OF TIMBUKTOO.

into every part of this mysterious land and open it to the light of day and the compassion of the world. God has been doing more for Africa in the past half century than for any other land, and what His love begins His power will consummate.

And, finally, it is worthy of note that the more the dangers of African missions and African enterprise are realized the more the spirit of self-sacrifice seems to respond in the hearts of Christ's followers, and as the ranks are decimated and sometimes even annihilated new volunteers spring to the front and new hosts are ready to go forth and lay the foundations of African missions; it is God's time for Africa. May we be enabled to "Redeem the time."

COMMERCIAL PROGRESS IN AFRICA.

Very important railway and telegraph enterprises have been projected from the west coast to the magnificent Victoria Nyanza. This is the largest lake in Africa, having an area somewhat less than the greatest of our fresh water bodies—Lake Superior. The country which surrounds it is well north development, the kingdom of Uganda on the northern shores being one of the richest and strongest in Central Africa. Though close to the Equator, the country is healthy and progressive. It is high ground, the lake being at an elevation of 3,300 feet. Formerly the route to the lake taken by the English was from Bagamoyo, opposite the southern end of the island of Zanzibar, through Mpwapa to the southern end of the lake, and thence by steamer north. This route was a long and difficult one, and was abandoned some years ago. It is now in German territory. The present line of English travel and commerce is from Mombasa, an important island about four degrees south of the Equator, to the north shore of the lake, passing just north of the celebrated Kilima-Njaro.

A line of telegraph is now being constructed along this route, and a railway has also been projected and sixty miles of rails have already been laid. The English Government is constructing the railway, making last year an appropriation of \$15,000,000 for it. For nearly three hundred miles from the coast the road will run through an arid and almost deserted region, in which the chief difficulty will be to obtain a proper water supply. Beyond the three hundred mile the road will pass through a region well watered and partly wooded, where the chief engineering difficulties will be the gradients. The ascent begins soon after leaving the coast. The severest gradient will probably be one in fifty. The western terminus of the line will be on or near the coast of Victoria Nyanza, about a hundred miles from the capital of Uganda. The line, which will be some six hundred miles long, is being constructed mainly by coolies from India. It is expected that the trains will run twelve miles an hour.

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MONGOLIA.

By MRS. K. C. WOODBERRY.



SOON after coming to Tientsin, we were introduced to a young Swede about twenty-five years of age, on his way to Mongolia, a bright, young fellow, full of zeal and enthusiasm.

After we had "delighted ourselves in the Lord" about two years, according to the promise, "He gave us the desire of our hearts," viz., a missionary enterprise in connection with our student chapel corresponding to the one in the Gospel Tabernacle, New York, and the means to support native evangelists in the eighteen provinces, Thibet, Annam and Mongolia. We accordingly sent the first check for an evangelist in Mongolia to David Stenberg in 1897. It requires six months to hear from this distant field and we finally heard that no evangelist was obtainable, but "God is faithful, only wait." "As far as I have learned," he said, "there is not such a native worker in the whole of Mongolia."

He has just made a visit to Tientsin and Shanghai in the interests of the work; and we were privileged to hear from his own lips, the story of his missionary journey.

From Mr. Stenberg's address in our chapel, and from his "report" to this society, I take pleasure in culling a few facts for the CHRISTIAN AND MISSIONARY ALLIANCE; and also in forwarding Mr. Stenberg's photo to the ALLIANCE with his heart greetings in the Lord Jesus. He told of a "Friday meeting" in New York City, when he came to the Gospel Tabernacle and seated himself in the gallery, carrying burdens of soul almost too heavy to be borne: of the marvelous message to his soul Pastor Simpson's address proved to be, that afternoon, having a distinct impress upon his life and career in Asia.

Mr. Stenberg was desirous of making his residence in Uliassutai, away up on one of the water ways flowing from Northern Mongolia into Siberia in the winter of '97, as it was impossible to travel. This involved a journey of 4,000 li northwest of

Kalgan with a servant and boxes of the precious Word of God. He found the people very friendly, and often had days of ceaseless sales and preaching in his tent until almost exhausted. Literary men of the false religions of these lands bought the Gospels eagerly, and all too soon the Thibetan Gospels were gone. Mongol officials frequently paid him visits, who had come from various parts of the great land. The "new doctrine" was expressly known everywhere as the "white religion," and was contrasted most favorably with two of their own, the "red" and the "yellow," which they felt to be fading away among the mists and traditions of the past. An almost universal expectation of a "Coming One" placed Mr. Stenberg quite in the light of a "forerunner," and he was paid the respect due to a Lama or High Priest. Many were the visits back and forth, and the conversations and Scripture readings with friendly Lamas, officials and priests that winter; and only the Father who watereth the seed sown by His Holy Spirit can tell the eternal results. These officials said they wished their children to use these Gospels as their text-books. One of them had read



MR. DAVID STENBERG.

and over until he could almost repeat by heart.

As spring drew near he began to plan for summer touring by bringing his horses and camels in from the plains and feeding them well for a few weeks; for the Mongol horses, etc., know nothing of a stable or the comforts thereof. They know what snow storms, severe cold and dry grass out on the desert mean, and, in consequence, use all their strength and summer beauty. In the warm spring sunshine, after the horses and camels were fed on hay for a month, although the ground was still covered with snow, Mr. Stenberg began his return journey, with two servants, three loaded camels and three horses. The people of Uliassutai gave him very warm and affectionate farewells, and besought him to return. It is one of the prayers of Mr. Stenberg's heart that this city may become a mission center for northern Mongolia.

After twenty days' journey they came to a temple where they stayed for six days of rest. Almost no grass, and hard, trying winds, were causing the many good conversations had with the priests of the "Da-Shi-Gun" temple, who were all friendly, even to the "Da Lama." The latter one day said to the servant that if Mr. Stenberg should propose to live with in their district no one would hinder such a good

man from residing wherever he liked. thence they took up their journey toward the "Lama Gegen Soom," a big temple, with about one thousand priests. All day long the tent was overcrowded with lamas, books eagerly purchased, and the "Everlasting Gospel" explained to willing hearers. Quantities of Tibetan Gospels could have been sold at the temples, and Mr. Stenberg will endeavor to have plenty in future. From this temple the real sandy, desolate desert was reached.

In anxiety to reach beyond the desert, where new missionaries had just arrived and needed him, he decided to leave the camels and one servant at a place in the desert where there was good grass: and buying a good fat camel for the other servant to ride, and also to carry the burden, with two horses for himself, he began the journey afresh. They have acquired somewhat of the language and are in Paoteo, where Mr. Stenberg hopes to open a school and chapel and establish a headquarters for the present in South Mongolia.

Four new missionaries greeted him at Paoteo, at the station of the C. and M. A., and he praised the Lord for re-inforcements for Mongolia. This long journey of about 10,000 li, included a trip to the Camel Mountains (I think he called them) southwest of Uliassutai, in the extreme west of Mongolia, bordering on Turkestan. Moving, nomad tribes, speaking the "camel dialect," with herds of camels, these useful "ships of the desert," greeted him joyfully, and would fain have remained as they desired. Since the return to Paoteo, Mr. Stenberg continued to travel all the time in Southern Mongolia. People all friendly and eager to get books. And now the joyful news is yet to tell of Mr. Stenberg's native evangelist—our Beulah Chapel evangelist in Mongolia: he is a warm-hearted, earnest Mongol Christian of 57 years of age; strong and hearty, and feels led of the Lord to work with Mr. Stenberg. He has a happy home some distance from Paoteo, and when Mr. Stenberg sent his servant to invite him to work for God in connection with a foreign missionary—he almost feared certain refusal. But the man accompanied him with praise and thanksgiving immediately, for he was praying before the servant arrived asking God to help him get Gospels that he might "go and preach the Gospel" in his dark, sad Mongolia! He is now faithfully at work. "Boyendelger" is his name. Please pray for him.



MR. AUGUST LARSON, C. AND M. A. MISSIONARY.



OPENING OF NAW NING FU.

Kwong Sai.

By REV. ROBERT L. JAFFRAY.



DEAR Alliance Friends:—Your hearts are ever looking Godward for us and it is our duty and joy to give you, even out of the busy days of a missionary life, a few moments to tell of what God has wrought through us among the heathen.

Brother Landis and the writer arrived at the City of Naw Ning on April 14th having been appointed to this new field by the conference of March.

This city lies inland from Canton a distance of over seven hundred miles, and is about two hundred miles from Lung Chau on the border of Anam. Naw Ning has a population of over 150,000, and the city covers a large area, larger and more populous than Wuchow. This city has been established for eight hundred years, but never till we arrived this year has the Gospel's glad sound been heard within its wall! Colporteurs of the various Bible Societies



REV. ROBERT L. JAFFRAY.

have passed through in recent years, selling Gospels and tracts.

We were two weeks winding up West River from Wuchow. On reaching here we hired a boat in which we and our fellow workers (two native brethren) could live till a place ashore be secured. Bless God! after eleven days we were successful in renting a house in a quiet resident section of the city.

Our next work was to secure a store on a good business street, for a chapel. But this was going to prove no small task. Vacant stores were very rare, and the landlords were not willing to rent to foreigners anyway. We had over two months and a half trial of our faith and patience ere we were enabled to lease a place. It was, then, by no means such a place as we would have chosen. Not in a good business locality, small and narrow. It is, we believe, God's choice for us however, and we rejoice.

But now other hindrances were to try us before we could open our chapel. First, the unsettled condition of the province on account of the rebellion made it unwise for us to open. Second, when the rebellion was put down and all was quiet we found that the

resident officials of the city were determined to oppose us and refused us permission to preach. This we, of course, reported to our consul, and in due time we were able to open our little chapel and tell out the Gospel story, which we did on September 8.

The time required to open chapel work here has been longer than usual but the seeming delay has not been without reason, and our Father's way has again been proven to be wisest and best.

Because of the ill conduct of French business men who had passed through this place a few months before our arrival, the hearts of the people of this city were bitterly set against the foreigner. These wicked men, by their filthy actions on the open street, merited well the name "foreign devil," and the people were of course, unable to at once distinguish between us and them. Four or five months' living among them and walking before them has shown "by our fruits" that we are not at least of the same class of "foreign devil," friendly.

During these months we were not idle by any means. Our home was open all day and every evening to visitors, many came and we were enabled to preach the Gospel to hundreds in our own "hired house." God gave us thus many good friends and some real earnest inquirers for whom it is our joy to plead with God in prayer.

One man especially was deeply convinced of the Truth and became a believer. He was baptized and received into the church a few days after we opened chapel. This dear man had heard the Gospel before but had never yielded to the Spirit's voice. It was blessed to see the working of God's Spirit in his heart and life and he has now become a true, faithful Christian. Though he is a man of no small ability and is far beyond the ordinary Chinese, having studied foreign medicine in Canton, yet we delight to see in him a simple, humble, teachable, spirit. Pray for him, dear friends, that he may be a Spirit-filled witness bearer!



ON THE BORDERS OF KWONG SAI.

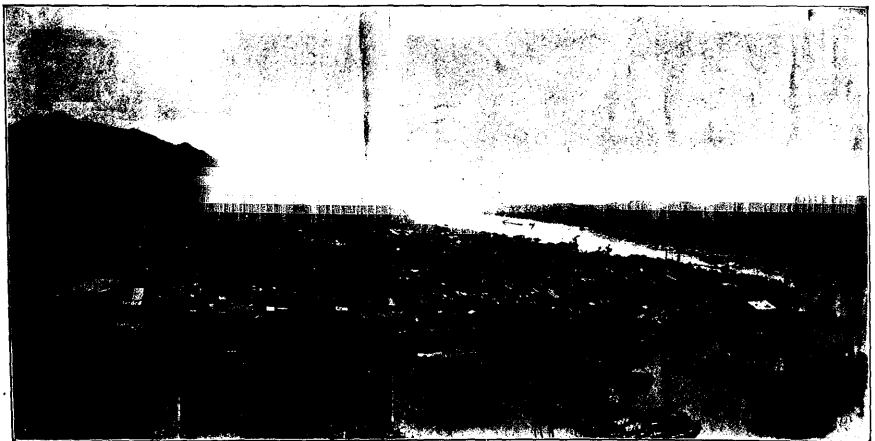
The people now seem very

of examination and it is probable that in the near future Chinese scholars will be studying foreign sciences instead of preparing tasty essays on Confucianism for examination. This will break down much of the proud prejudice against the foreigner and give an open door to witness the Gospel to many hearts.

The Lord's blessing is upon His work here and He is giving us as a witness unto this people.

At present the daily routine of our work consists in, first, a morning Bible class at 10.30 for the study of the Epistle to the Romans. At 1 o'clock Chapel preaching till 3 or 3.30. In the evening at seven we usually have a number of inquirers in and are generally busy in Gospel conversation till ten or eleven o'clock. There are a goodly number who may be considered as inquirers for whom we daily intercede at the Throne of Grace.

Brother Landis left me for the coast two weeks ago and the Lord has blessed these days alone much to my soul. The communion of saints is sweet but sweeter far the communion of the Spirit!



WUCHOW.

CONVERSION OF A JAPANESE JUDGE.

By REV. D. W. LeLACHEUR.



LAST January, just one year ago I went to Japan for the purpose of meeting our missionaries and consulting with them about our work. On arriving at Myoshi, I went to the residence of Mr. Lindstrom. He informed me that the judge of the city desired an appointment that he might talk to me—so the

appointment was made to see the judge on the following Thursday, at four P.M.

The judge met the appointment, and after

We visited the work of Miss Barnes in Shobara, and found her well and doing a blessed work for the dear Lord. In the month of May on my way to America I found it inconvenient to visit the missionaries in the interior of Japan, so I called them to meet me at Kobe. Upon meeting Mr. Lindstrom, I inquired of him concerning the judge. He told me that on the previous Sabbath he had baptized the judge and in this way the judge had publicly confessed his faith in the Lord Jesus and his willingness to be recognized in the community as a Christian. This, doubtless will have a wonderful influence upon the citizens, as the judge is a very prominent man and very highly esteemed.

We herewith give his picture and ask the dear friends to remember in their prayers this judge who has had sufficient courage to confess before his people the Lord Jesus Christ, and also for our missionaries who are working in this part of Japan, which is indeed the neglected field of Japan.

There are two provinces with nearly one and one-half millions of people, largely destitute of the Gospel of Jesus Christ for the lack of workers.

The destitute fields are within thirty day's travel of where we are, in our comfortable homes, elegant churches, and are we not responsible for their destitution? Let us ask God if we can retain our relationship to Him and live in the extravagant way in which so many live, and meet Him with joy—when He comes.

A TRIP INTO THE INTERIOR OF JAPAN.

By MISS EMMA BARNES.

I would like to take you with me on one of our trips we took last June. About two years ago I went to Tajo, a village of about seven thousand inhabitants. We prayed to the Lord, and before we hardly asked, the answer came with money enough to take us on two trips by walking. It is very difficult walking in these parts of Japan because of the mountains, but as the season was good, with my evangelist and three lady helpers, I started.

We left Shobara on the afternoon of June 10, walking about six miles and a half to a place called Taka. Had a meeting there, left some single Gospels and some tracts, stayed over night and started early in the morning and walked to Saijo, a village about five miles distant from Taka, where we had our dinner.

Then two of my women helpers stopped there working with the women and children while my evangelist and another woman helper went over a very high mountain. About eight miles away we came to a small village called Himeji, where we stayed over night.

We started early the next morning and walked about four miles and a half when we reached Tajo. All along the way from Shobara we distributed tracts and spoke a word here and there for the Master.

At Tajo we secured pleasant rooms and a place to preach. We held three evening meetings and one Sunday school. Three and four hundred attended each evening. Everybody listened very carefully. We also had some large outdoor meetings. The people are very desirous to have an evangelist go there to stay and to hold a mission there.

As they had not seen a foreigner before I was quite a curiosity, but we praise God for giving us strength and helping us scatter the seed all over this part of the country. The fields are indeed white but where are the reapers? Please pray the Lord of the harvest to thrust out laborers into the field of Japan. There are thousands of people who



THE JUDGE.

usual introductions produced quite a lengthy paper, on which was written many questions which he desired me to answer. They were generally bearing on the subject of religion and evinced that the judge was a learned and thoughtful man and also an earnest and honest inquirer after the truth.

The questions were generally answered by referring to the Word of God, a copy of which had been given him in his own language.

The interview lasted three hours, and when he arose to depart he said he was convinced that our religion was true, and that Jesus Christ was the Son of God, the Saviour of men. He then asked if he could worship the Lord Jesus without his people knowing it. We referred him to the portion of Scripture which says, "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven" (Matt. x. 32, 33), and then he retired.



WIFE OF THE JUDGE, CHILD AND SERVANTS.

who have never heard a word about their soul's salvation. Many people do not know that they have a soul. Oh, please do not forget Japan.

From a six months' report sent by Miss Barnes, we call the following encouraging item. In Shobara and vicinity they have had, at their Sunday school, an attendance of 782 scholars, or an average of 29 per Sunday. They have held 38 evening meetings with an attendance of 1,699 persons, and 59 persons have attended the Bible study for seekers.

At their boys' meetings they have had 114, at the girls' meeting 359, and 79 women have attended.

When they have held public services at the fairs, 1540 people have heard the Gospel of Christ, and at the street meetings 525 have been reached.

The number of 193 people have attended the Bible study for Christians.

The Word has been spoken to 1033 people in 60 villages and 263 homes been visited.

This is a most encouraging feature of the Report and to God we give praise.



MISS E. BARNES AND WORKERS.

God's Mission Ellipse

By REV. JOHN ROBERTSON



S GOD steps down the history of redemption, His feet can be traced. Not alone among the stars can the motion of His hands be detected; in the unrolling of the Church militant the divine Operator can verily be seen.

In creation the light shines on God at work. In the recreation and restoration of grace God is at work. By His Son He made the worlds. By His Son He restores this one of them. The Mediator between God and man for His Church's sake rules the events of the time; into His hands the kingdom of providence has been placed, and by His hands they move.

I have thought I could see a distinct ellipse in His divine plan, and the sight has gladdened me in this sunset hour of the day of grace. Two foci placed firmly as God can place them, and from these foci an irresistible ellipse in majestic sweep! It is God's plan in missions, this mystic ellipse!

See the ellipse when "the fulness of time" came for the arrival of His Son in the incarnation! The Son of God came not to live on this earth, but to die on it. He tabernacled in human flesh on the way to the cross, and by His death to reconcile His chosen to God, and to build and cement with His precious blood the city which hath foundations, whose Builder and Maker is God, and whose pillars are the Church on earth clipped and cut and polished and adorned for the election of the Church in heaven in the day of His appearing. The building goes on apace. "When the fulness of time had come God sent forth His son made of a woman, made under the law." He chose the time, He chose the place, and "unto us is born this day in the city of David a Saviour which is Christ the Lord."

And from the cross there comes the cry that must have made somewhere glad, "It is finished," the cry of passion and agony and sacrificial death of the Son of God!

One focus God placed distinctly in Bethlehem and Calvary, in the earthly life and mystic death of His co-eternal Son.

Look now for the other focus, and behold the vast designed plan of God's ellipse! The other is in the confluence and approximation from past ages of the three dominating and moulding species of man's thumb-mark on the plastic heart of mother earth, alas now scarred by sin and cursed by the fall!

First, the Jew. Abraham had been called out to know Jehovah, and his family had passed through the fires of Egypt, to emerge at the call of Moses, the man of God, as a vast nation among whom Jehovah chose to tabernacle, and on the yellow sands of those desert wanderings the fiery pillar of God's presence flashed and glowed in the night.

About the time of the founding of Rome the Assyrians "came down like a wolf on the fold," and carried captive those God-taught children of God's own covenant. His hand it was that took them there, for His hand alone it is that moves.

Then generations ebb and flow like the waves of the sea, and there comes the Babylonian exile, when Daniel is carried to Babylon and Ezekiel to the river Chebar.

God's hand this, placing the other focus for Calvary's ellipse. The dispersion of the covenant people, north, south, east and west, with their unspeakably precious treasures of the true faith of Jehovah, was from God.

When the battles of Salamis and Marathon were fought, Jews ruled the rulers. A Jew was the Prime Minister, a Jew was the cup bearer, and a Jewess was the Queen of the imperial Persian. By the bridge of the archipelago, those Jews in their ever-restless way had scrambled all over Europe, ready to prepare the way of the Lord, for the time which was His was at hand.

The two foci were placed of God's mission ellipse. The focus opposite to Calvary, I have said, was the confluence of the three currents of man's preparation by God for the advent of His Son and the evangel of His Church.

Next, then, the Greek. The truth will need a language to tell it. The Shekinah light will need a lantern with a handle for man to hold it by. A language will need to be found, for the fire that will sit on the heads of the disciples on the day of Pentecost will be "tongues of fire."

In those sunny islands of the Aegean Sea, reflecting the ever-varying sparkle and shadow of the sun-kissed, murmuring and singing summer sea, the one language on earth, capable by its subtlety and fineness of expression—as if God Himself had twisted it for the utterance of the Word of God—was born. It is the Greek tongue. Deft philosopher-fingers wove it finer and finer till at last it was ready for the Apostle John to write his Gospel and his letters, and for the Apostle to unwrap his answerless argumentations in, as they were moved thereto by the Holy Ghost.

This living tongue had echoed everywhere. The Greeks had been scattered by God over all "the world," and the Mediterranean Sea was really the mid-earth-lake of Greek learning and culture. Commerce pulled the Greek colonies further and further across its historical shores, but God had whispered to commerce to do it for Him. He wanted the Greeks to speak their tongue that the nations might listen and catch its delicate harmonies, like the tinkle of silver bells. And when you want a record above the head of yon strange Victim outside the city gates, who says He is the Son of God—and certainly the trembling earth, and the hiding and the opening graves believe it—be sure you put one line of the inscription in Greek! It will fix the focus for God's mission ellipse!

And once more, the Roman. Since the scattering of men in the judgment of Babel, they have been like runaway planets with the centripetal force snapped, rushing everywhere, heterogeneous, divided, separate, and a strong hand will be needed to grip the scattered atoms together and make the nations solid enough for the feet of the incarnate God to tread upon.

Where will that strong grip be found but in the military hand of Rome? The flashing eagles of this Rome, imperial mistress of the world, had been carried everywhere. All the nations had bowed their heads to the strong city by the Tiber, at this moment made strong for the stronger than the strong one, the Son of God Himself. God's focus had to be fixed for God's ellipse, and Rome, too, touched the land where the Lord died, and so the whole world was dragged in the sinewy unity from which there was no escape, and harnessed to the axle of God's Gospel car.

The great roads that ran solid and strong, laid down everywhere by the conquering military myriads for Rome, thought they, but really for Calvary, are for the Son of God to come down from the cross, and up from the grave, and down from the throne, and His Holy Spirit to walk by them the circuit of God's ellipse! The Via Appia was really made for the feet of His Apostle Paul.

Thus at the meeting of the three great civilizations, as really bent by God Himself as the paths of the earth and the moon in yesterday's lunar ellipse, did He fix the other focus from Calvary for His great ellipse of the first missions of the Church of His Son, Jesus Christ, our Lord.

This ellipse with the two foci is seen, I think, from the first to the last in the apostolic days. Look at the day of Pentecost, another time set by the divine chronologer: "And when the day of Pentecost was fully come" the Holy Ghost blazed into presence, and they began to speak "as He gave them utterance;" and Peter, the first preacher of the Gospel "with the Holy Ghost sent down from heaven," spake of the resurrection and exaltation of the crucified Lord and Christ.

The one focus, Peter's preaching; the other focus was placed in Peter's audience gathered from all parts. Imploded, the ellipse had swept heaven and hell. The Holy Ghost was there, the devil was there, and there had been a stirring and drawing among the nations by the providence of God. The one focus in Jerusalem is certainly not left alone; there is another, and around it too God as ever

brought His ellipse. "And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven."

Behold, are not all these which speak Galileans, and how hear we every man in our own tongue wherein we were born? Parthians and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judaea, and Cappadocia, in Pontus, and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes a . . . Arabians, we do hear them speak in our own tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, "What meaneth this?"

It means that God moves in an ellipse in Gospel ages, the blessed double of sending to the Gospel as well as sending the Gospel to. Thus the promise becomes certain with the divine mathematics of infinite grace, "My word shall not return void, but it shall accomplish that whereto I sent it."

Peter at the one focus will never be alone, for God has another, and a mission ellipse. He has made His first appeal to the Jews; He is now to give the first call to the Gentiles, and God's ellipse becomes as visible as the rings of Saturn through the Lick telescope on a clear winter night. See the one focus in the house of Simon the tanner by the seaside. Jewish prejudice is peeling off like a skin after the fever, and a vision from heaven cures Peter of thinking that He is wiser than God, and that he has any part beyond being a mere instrument in God's hand in God's plan.

He is ready now for action on earth of the teaching from heaven. The focus is found. Where is the other? God's other? Away in Caesarea, where Cornelius, the Roman centurian, "a devout man," hanging eagerly on the skirts of the Jewish synagogue to hear some echo from within of the true God, is visited by the angel of the Lord. God's activity is seen contemporaneous in two places, and His ellipse is bound to join them, and Peter is away with the soldiers. The foci are there, and behold, God's ellipse! Cornelius greeted Peter, "Now then, we are all here present before God to hear all things that are commanded thee of God." Then Peter opened his mouth and told the Story that always transforms the prepared heart of God's elect! As the word was falling from Peter's lips, the Holy Ghost fell too. God's missioner had fulfilled God's mission, in God's time, at God's place; Cornelius was converted and the whole assembly was swept by the ellipse of grace into the kingdom of Christ!

See how the apostle embodies the principles of God's ellipse!

One focus has to be found in the blood of the Christian pro-martyr. In the valley of death, placing his sinking steps as near as he could to those of the Lord Himself, ere he gave it up his cry is, "Lord, Jesus, receive my spirit," and again, "Lord, lay not this sin to their charge." With the heavens opened above him, though the scowling earth had closed around him, he fell asleep, and on his white, cold face they still saw the light shine as if it were the face of an angel.

Surely this chasm of death swallows up the missionary progress of the New Testament Church? Surely this trickling blood is an incident and accident solitary and unconnected and lamentable? Nay, nay. In after ages God's ellipse became so visible, like the rainbow of promise on the rising, reeking life-blood that men spelled out a spiritual law and said, "The blood of the martyrs is the seed of the Church."

The one focus in this heart of Stephen that has ceased to beat, but the other in the throbbing, heaving, living heart of the Apostle Paul, and an ellipse of infinite sweep and grandeur in the Gentile nations under his burning words bowing at the crucified feet of Him who is "God over all, blessed forevermore!"

"They laid their clothes down at a young man's feet whose name was Saul," and proceeded to stone Stephen, but they hit not Stephen but the young man Saul every time, and drove him to the finest, noblest circuit of missionary activity and sacrificial success that ever a servant of the Lord Jesus had. The Church of the succeeding ages always felt that the putting to death of Stephen was the bringing to life of Paul. Augustine, who writes always with the pen of a lightning flash, says, "Si Stephanus non orasset, Ecclesia Paulum non haberet." "If Stephen had never prayed, the Church would never have had Paul." That face of the dying one interceding with the Lord Jesus, God, and his God, for his murderers, and among them this young man

Saul, haunted the persecutor, smote his heart, staggered his unbelief, and at last the shining face of Stephen was swallowed up in the blinding effulgence, above the light of the sun, of the face itself of the Son of God. Smitten to the ground, he heard the voice of Him who stood in the heavens to receive His martyr Stephen, "Saul, Saul, why persecutest thou Me?"

What calm and steadiness and martyr readiness it should give the Church militant to realize even in all the darkness of Golgothas and the places like a skull, this great designed eclipse of God in His Church triumphant. "After this I beheld, and lo, a great multitude which no man could number, of all nations and kindreds of people and tongues, stood before the throne and before the Lamb clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne and unto the Lamb—and these are they which came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

Oh, how this first Christian foreign missionary placed his feet firmly down on this glad fact that God had a complement to His worker in the far-off work! that the first on the field, first by a long time and first by a long way, is the Lord Himself! The Lord works certainly doubly; let every missionary realize it. When they see the one focus in their own heart and life and training and experience and present hardship and toil, let them be sure that the other focus, as literal and real, though far off and unseen, God has seen to, and His grand and glorious eclipse will infallibly be drawn.

To hang the work of the Church on the uncertainty of the fallen human will, to give it up to the poor and petty calculations of creature, cause and effect, is to snap asunder in the universe the great band of gravitation and to make the ordered and systemed worlds go crashing into confusion and chaos.

For what has the Holy Ghost, God Himself, come upon earth? For what does He remain here? He has come to head the forces, He has come to lead the Church of the Son of God into the blessed and infallible triumph of the calm and certain of the Almighty.

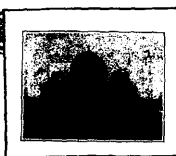
The sky above you, weary worker for your Lord, is no black, empty socket; there is an Eye there seeing and overseeing, the eye, blue and cerulean, of the present and loving Saviour and God. He said, "Go into all the world and preach the Gospel," but He said as distinctly, "Lo, I am with you always, even unto the end of the age." And this present Lord and Head of the Church militant wills, and, as far as we can see it in the acts of the Holy Ghost in the apostle's time and the times that followed, that Will is a gracious two-fold eclipse!

In coming articles in this wonderful missionary monthly, for your sake, evangelist and missionary, entrusted with the Gospel of the Christ of God, and for our own sake, we shall try to trace this sweet elliptic doubleness of God's will and working in the missionary movements of the Church adown the Gospel ages.

For instance, last year the Providence of God took me to the banks of the Hudson. I got off at South Nyack. Away up on the hill there is the new Missionary College of the Alliance, beautiful as a dream, to whose opening I had been honored to come. Here was one focus clear and certain, this missionary school, that God Himself had built from roof to foundation—the way He always builds—in the faith and prayers and pains of a few that love Him and wish to serve Him and their generation.

Was it now solitary and alone? No, no. For self-denying hearts could make so beautiful as this, wrapped landscape, faith shone into "the regions beyond," and I saw God surely fixing the complementary focus away there in the opening heart of China and Mongolia, and in the long-closed Thibet. Away on "India's coral strand." Away in the neglected continent of South America. Away by the fever-swept Congo, with the boys at the feet of yon rollicking Irish lad, Maguire, their black faces alit with love as he tells them the story of the Saviour, before he comes home to bear in his suffering body like that other missionary before him, Paul, "the marks of the Lord Jesus." Away in the Soudan, away at the ends of this Christless earth I saw God fixing the other focus. The missionaries getting ready here, but the peoples getting ready there, and suddenly I saw the curve, till I lost it as it swept round the very throne of God, of God's mission ellipse!

PRAY FOR THE



PEACE OF JERUSALEM

The Land and the People.

By Mrs. T. C. Rounds and W. E. Blackstone.

Israel Abrams of London, speaking of Jerusalem, says: Dirt indescribable there is in Jerusalem; there is the dirt of the dry months and the nauseous dirt of the rainy period. Into the streets are cast at all times all the refuse, all the sewage that is not thrown over the wall to lie just outside. But I can assure you that Jews themselves are very little responsible for this. They pay a tax for cleaning the streets, but if it were not for the dogs no cleaning whatever would be done. I saw indeed one donkey whose two small panniers were being lazily filled by a Turkish scavenger with refuse from a dump heap. Then he led the animal off, but as it trod the uneven stones bit by bit the dirt was jostled out and the street recovered its own. What can the Jews do against such administration? I think that we Macabeans might do worse than strengthen the hands of those in Jerusalem who are resolved that they will no longer endure this disgrace. You must not think that all acquiesce in the present condition of things. There is in Jerusalem a fine spirit of self-respect and independence which emanates from the group I have already mentioned. It is this spirit which, with a little sensible aid, might transform Jerusalem into a clean and stately city. I went with a throng on the first day of Passover to one of the Jewish buildings whence such a view is possible; with a throng because on the festivals the Jews go up to the Temple as of old; that is, they go to some spot whence the Western Wall may be seen. But as to what the crowd did and as to the ordinary Sabbath scene at the Western Wall I will not say much, because I was of the crowd, not a spectator; and at the Wailing Wall I stood with the wallers and not with the tourists. Tourists who go to such scenes to scoff little know the contempt they arouse in the minds of the people they are ridiculing. Never imagine you are laughing at a Jewish crowd; I can assure you that the laugh is on the other side. The wallers, with their various and gaudy dresses, are still not the funnier of the sights. I heard a Jewish photographer say that he meant one day to go to the Wailing Wall and take a snap-shot at the tourists. Baedeker tells every traveler to visit the place, and so on a certain wet Friday a Cook's party went there, but the rain had kept the Jews away. Thus, there were plenty of tourists, but no wallers. The dragoman of the party—a converted Jew—fetched a few Jewish beggars and asked them to wait. They demanded half a crown a head, placed themselves in position, and with a sly twinkle, shouted in chorus the "Shefoch Chemoscha"—"Pour out Thy wrath upon the Gentiles"—from the Passover Hagada.

It was seriously proposed in one of the great Indian papers a short time ago that a lady should be placed on the Governor-General's council in the person of Mrs. Solomon Sassoon. The *London Woman's Journal* says: "Mrs. Solomon Sassoon is a very remarkable person, and is now the managing partner of the business at its headquarters in Bombay. She is also the President of various companies, in which the Sassoons hold the controlling interest and takes the chair at their board meetings; in fact, she has in every respect stepped into the position of her late husband, who trained her in commercial life by having her constantly with him in his office, and consulting her about all matters of importance. At his death in 1894, it was felt by everybody around her that there was no person so fit as she to take his place, and accordingly she stepped into a post of enormous financial importance, and has proved herself capable of filling it successfully. She has never visited Europe, and is a strict Jewess, following all the ceremonies of her religion, which her co-religionists in Europe have so largely abandoned. She is said to be a lady of dignified presence and an excellent hostess. She has made a special effort to draw together the women of different communities in Bombay by her purdah parties."

Speaking of education among the Jews in olden times, the *Church Gazette* says:

"Among the Talmudical Jews knowledge was highly appreciated but merely as illustrative of our complimentary and subservience to theological dogma and ecclesiastical traditions. The Torah was the Alpha and Omega of all things; moral training was defined by an ecclesiastical body the end of all instruction. There are no historical notices of the existence of Jewish schools until the return from the exile. The parents—for the first five years the mother, afterwards the father—were the instructors of their children. In the days of Ezra a first attempt appears to have been made to establish primary schools. The credit of the first really efficient elementary school appears to belong to Rabbi Joshua ben Gamia, who gave orders that teachers should be appointed in every part of the country, and that children from six to seven years and upward should be made to attend the school in their place of residence. It is said that before the cruel suppression of the Jewish revolt by Hadrian about the year 132 A. D., Bethar had four hundred schools; Jerusalem is said to have had four hundred and eighty. A great impetus was given to the educational movement, under more favorable conditions, by Le Nassi and Rabbi bar Nachmani. The former made attendance compulsory not even the rebuilding of the sanctuary was admitted as an excuse for neglect of education—and directed that pupils should be taught a manual trade. This latter made stringent regulations with regard to the appointment of teachers and schoolrooms."

About the French Jews we read in Paris there are 11,000 to 12,000 Jewish families. Five to six hundred of them are very rich and occupy a very conspicuous position in society. The richest, of course, are the Rothschilds, whose fortunes are estimated to be over several billions. Besides these there are the Tournauds Heinefoulds, Dreyfus, Hirsches, Erlanger, Konigswarters, Camondos, Ephrussi, Habers, Schnapper, Ginsburg, etc., are bankers, and their banking houses have far reaching connections even to Russia and South America. They spend much money, have palaces, country seats and race stables. Rothschild is the largest real estate and vineyard owner of France. Then there are about 3,000 well to do Jewish families occupied in all pursuits of life especially publishers and printers. The trade in diamonds and objects of art is almost exclusively in their hands. Three to four thousand of them are pursuing the learned professions, such as doctors, lawyers, engineers, scholars, professors, authors, musicians, actors, officers in army and civil life. The above mentioned 600 richest families are almost all tainted with Christian blood by intermarriage. Four or five Rothschild girls have been baptized and are married to Christians.

The Princess of Monaco is the daughter of the banker Heine in Paris. The Duchess of Richelieu is a daughter of the Heine of New York. Another Heine girl is Duchess of Elchingen. Among the thirty to forty richest families, all the girls are baptized, and the others submit to baptism as occasion requires. Some families, like the Baron Oppenheimer or the Count d'Anvers family are wholly baptized both male and female.

The French nobility have much Jewish blood in their veins, and so the same conditions prevail in families, even to the lowest.—*Die Welt*.

In consequence of the efforts of Rev. Isaac Lipkin, of Warsaw, a new synagogue was built, on the condition that it be kept strictly clean, and the aesthetic features have not been neglected, inasmuch as it is surrounded by a garden. The seats and furniture of the synagogue itself will be exquisite and tasteful. All this is the result of the mocking and scoffing of the Polish parties against the synagogue, on account of their usual untidy exterior and filth.



THE TABERNACLE PULPIT

THE VISION OF THE CHURCHES.

Sermons on the Apocalypse preached by

Rev. A. B. SIMPSON.

"He that hath an ear let him hear
what the Spirit saith unto the Churches."
(Rev. iii. 22).



HERE is something very touching and solemn about the personal aspect of the Lord's last messages to the Churches. It is very much the same as if your pastor would arise in the pulpit some Sabbath morning and say, "I have a letter from the Lord Jesus which He sent an angel to deliver to me

during the night, addressed particularly to this congregation and which He has commissioned me to read to you as His personal and final message to you."

Such a message would produce a profound impression and thrill every hearer with deep concern and holy earnestness.

Each of these epistles is really a letter from the Lord Jesus to a particular Church, and the fact that they were addressed to the seven Churches of Asia does not make them the less personal and appropriate for us, for the very fact of the number seven being used shows that it is symbolical and designed to represent every Church in the whole body of Christ to the end of the age.

The order in which these Churches are named represents an exact geographical line, so that a messenger starting out with seven letters to deliver would naturally begin at Ephesus, then go on to Smyrna, and thence in turn to Pergamos, Thyatira, Sardis, Philadelphia, and end at Laodicea. They were selected from the great body of the churches at the time to represent every particular congregation and the whole Church of Jesus Christ throughout the Christian age.

We have already seen that the Apocalypse begins with the vision of the Lord Jesus Christ Himself in His ascended glory as our Prophet, Priest and King. It next proceeds to the vision of the Churches and then passes on to the providential dealings of God with the world, as Christ cannot deal with the world in judgment till He has first dealt with His Church. He is Head over all things in the realm of nature and providence; but He is Head for the Church which is His body, and He governs the world with sole reference to His own people, therefore the vision of the Church must precede the vision of the world. In this vision we have

I. SEVEN TYPES OF CHURCH LIFE AND CHARACTER.

These seven Churches represent different classes of ecclesiastical assemblies and Christian congregations. Each picture is unique and strongly marked and we shall have no difficulty in finding its counterpart among the churches of today.

I. We have in Ephesus the picture of an active and orthodox Church, but a Church whose love and spiritual life are already on the decline and which is more marked by outward organization, religious activity, Christian work, and great zeal for denominational truth than for simple fervor and deep spirituality. "I know thy works," He says to Ephesus, for she is chiefly characterized by works; "and thy labor," and that is more than works, it is hard works; "and thy patience," it is continued work. There are manifold agencies of Christian usefulness in this Church. It has every kind of society from a sewing society and an entertainment committee up to a foreign mission board. It is like a hive of ceaseless industry and busy work. Then it is thoroughly loyal to the denomination and the truth. It has no use for heresies or lax views of doctrine. The ring of the pulpit is true to the old theology and specially true to the denominational standards, for He says, "Thou canst not bear them which are evil, and hast tried those that say they are apostles and hast found them liars."

All this is well, but, alas, there is a worm at the core! There is a skeleton in the heart of this Church. Nay, more, I have it against thee, everything against thee, "that thou hast left thy first love." This does not merely mean the fervor of the early experience of Christian enthusiasm. "This may change to a soberer but not less serious spirit; but He means supreme love to Christ, the love that puts Him first, for this Christ will take no substitute or excuse. This is one of the most serious dangers of our time to substitute orthodoxy and activity for spiritual life, and it will most surely lead, as at Ephesus, to decay and final extinction.

II. The next picture is very different. It is a blameless Church. The Lord has nothing but praise for Smyrna. The very name means myrrh, sweetness, fragrance. This is the suffering Church, persecuted for its fidelity to Christ, unpopular, severely tried in the furnace of affliction, but the pressure only brings out myrrh and the suffering becomes the means of deeper sanctity and holy sweetness. How often we find some little flock that has been sorely tried and forced to maintain itself in the face of constant difficulty, opposition and even persecution, held by its very sufferings closer to the Lord.

III. The next picture is the opposite. It is a worldly Church. Prosperity has come in the place of trial. It dwells where Satan has his seat, and Satan's seat is the throne of the world. It has influence, wealth, fashion, culture and every earthly advantage on its side, and the result is compromise, fellowship with the unfruitful works of darkness, the banquet, the festival, worldly and forbidden pleasure, licentiousness, the doctrines of the Nicolaitans which allow looseness of life along with a high profession and the more dangerous doctrine of Balaam, which, failing to destroy the people by open attack, seduced them into unholy alliances with the people of the world; and so we find this Church at the theatre, at the dance, and celebrating the mixed marriages of its daughters with the men of the world, and aping the attractions of social entertainments and even of the very stage itself to draw the crowd to its door. Of course it is popular. Of course it draws. Of course wealth and culture and fashion throng its aisles and pews, but Christ says "Repent, or I will come unto thee quickly, and will fight against thee with the sword of My mouth."

IV. The next picture is the corrupt Church. It is Thyatira. It also is full of works, and charitable works, and the last are more than the first. The further its heart gets from God the busier its hands become in the activities of ritualism; but at the heart the leaven of corruption has long been working, and its leading type is "that woman Jezebel" the old sorceress of Sidonia who teaches its people to commit fornication, and to sacrifice unto idols and in its secret councils are found "the depths of Satan as they speak."

This verse reveals a whole world of subtle sophistry and unholy spiritualism. It is that unholy mysticism which calls good evil and evil good; which cloaks wickedness under the guise of spiritual leading; which commits sin in the very name of the Holy Ghost, and which claims indulgences for the grossest violations of right by simply performing some religious penance or paying some high price for a mass or indulgence. It is not hard to find the realization of this type in the story of Romanism, Ritualism and Spiritism.

V. We reach now an advance type of this downward grade. It is the Church of Sardis which represents utter spiritual death. It is a dead church. It still has a great name to live but it is dead. There is no conscience that you can appeal to. There is no sense of fear or shame. It is sunk into carelessness and formalism and is like the poetic picture of the ship at sea, frozen stiff on the Arctic Ocean with a dead man standing at the helm and a dead man on the bridge and a dead man at every post while the ship drifted on as usual on her course. So many a church is moving through the age with a dead man in the pulpit, and dead men in the pews, and dead men in the committee rooms, living by a kind of momentum given to it long ago when in a state of life and fulfilling like an automaton the

law of the habit without the power of a true spiritual life.

VI. But now there is a sudden and delightful change. The Church of Philadelphia is the revival Church. Here all is different. There is life and loyalty to Christ. It is a feeble church; "thou hast a little strength." But it is true to His Word, His name, His work. We have seen such churches that seem to be strong in proportion to their natural weakness and blessed just because they have nothing to depend upon but God.

VII. But once again the picture changes and the church in Laodicea represents the lukewarm church. Here all is moderatism, respectability and ease. It is perfectly self-satisfied, delightfully respectable, free from all extravagances and extremes and thoroughly adjusted to the spirit of the age; but to Christ it is simply offensive and intolerable and He is about to reject it as a nauseous and disgusting drug, and rescue from its midst the few faithful ones that are willing to be true.

Such are the seven types of the church life to be found in every age, and found in the more objectionable forms more frequently today than ever before.

II. SEVEN PROPHETIC ERAS.

These seven churches of Asia represent not only the various phases of church life but successive epochs of Christianity. The progression is so true to life that we cannot doubt that the Lord was giving a designed forecast of the conditions of His Church from that period to the end of the age. A glance at the inspired picture and the corresponding chapter of church history can leave no doubt in any candid mind of the striking and complete resemblance.

I. The church in Ephesus represented the condition of things in the Apostolic Age. Then the Church was in the meridian of her prosperity, full of activity and zealous for the truth. But already we find traces in the apostolic writings indicating that her spirit was beginning to decline. Paul was compelled to declare in his epistle to Timothy that all that were in Asia had turned away from him; and even John complained in one of his latest epistles that he had written to the Church but Diotrephes who loved the pre-eminence had refused to receive him. The old apostles had become obsolete in the more cultivated and progressive age of prosperity and the church had already left her first love.

II. This was immediately followed by the persecuting age. The ten days of persecution which the apostle speaks of may perhaps refer to the ten great persecutions of the first three centuries. Certainly we know that this was the second chapter of Christian history, and it was a very terrible one, and in the furnace of affliction the Church became separated from the world, purified and deepened in her spiritual life and power.

III. Then came the next transition, the Age of Pergamos, the age of prosperity and worldly power and influence on the part of Christ's people. Constantine, the great emperor of Rome became a Christian on the eve of his most signal victory and immediately after his accession to the throne Christianity was proclaimed the religion of the state and of the world and the first great Christian emperor summoned the followers of the once despised Christ to gather together at Nice for the first great Council of the age. It was a strange sight to see men come together from dens and caves of the earth—many of them doubtless scarred and partly dismembered, bearing the marks of hideous suffering. It was a strange sight for them to see the symbol of the cross and the banner of the empire side by side, and the mighty ruler of the world standing up as the presiding officer of the great council, and leading that vast multitude to the feet of Jesus Christ in reverent worship.

Immediately the great heathen temples were transformed into Christian sanctuaries. Priests, presbyters and bishops were elevated to be princes and councillors of state, and it became true that the church dwelt where Satan's seat was, the imperial throne. Then came the state banquets, the eating things sacrificed to idols, the mixture of the people of God with the world, and the baneful effects that Balaam brought of old in the corruption of Israel. The church fell through her very prosperity and leaning on the arm of flesh forgot the simplicity and singleness of her consecration to God.

IV. It was not long before the more fearful condition of Thyatira followed that of Pergamos.

Close upon the heels of the world always comes the devil and the depths of Satan followed quickly the worldliness of Pergamos. This is the picture of the rise of the Papacy with its manifold superstitions and deep corruptions. "That woman Jezebel," who stands out from the picture of Thyatira as the central figure is the appropriate type of the Apostate Church, the harlot of revelation, the corruption of the ages.

V. In due time this is followed by the condition of Sardis, the dead church, the darkness and settled apostasy of the Middle Ages. This is the picture of Sardis and this was the state of the Church of Rome and most of the churches of Christendom for well nigh a thousand years, when the very exceptions were "the few names even in Sardis" of such men as Wycliffe, Huss, Cranmer and Luther who had not "defiled their garments," but who were living in protest against the evils of their time.

VI. Suddenly we come to a bright and glorious age. It is the Church of Philadelphia and it corresponds to the Church of the Reformation. The features of this church are very distinct. The very name suggests brotherly love. It is not a strong church. "Thou hast a little strength." It is always in the minority with God. It is particularly noted for its devotion to the Word of God. "Thou hast kept My Word." This was the banner and the armor of the Reformation Church. It emancipated the Bible and made that Bible the terror of the Apostate Church.

It is next marked by its devotion to the name of Jesus. The person of Christ is exalted. It is not so much a denomination, a church, as the Christ by whom all the life of the Church should ever crystallize and who should stand like Saul head and shoulders above every organization, every leader, every man. It is marked also by an open door, a faithful service and a glorious work for God.

Now at this point it is well to observe that while these different churches represent special eras of history yet they run on through the next era to the end of the chapter like seven rivers running into one great central stream, each distinct and yet all flowing on together to the end. This is the conception of the panorama of the Apocalypse. Therefore, the Church of Philadelphia does not end where Laodicea begins but runs on through the period to the close.

It is remarkable that this Church is characterized by one other feature; namely, it is a pre-millennial church. It expects the Lord's coming. It is holding fast its testimony and trust that no man take its crown while the Master whispers: "Behold I come quickly," and promises that this Church shall be kept from the hour of tribulation which is to come upon all the earth to try them that dwell upon the face of the whole earth. Therefore it reaches on to the coming of the Lord Jesus Christ and gathers into it the Bride of the Lamb, educating her and preparing her for His glorious appearing. But before the end another development of the organized Church appears upon the stage; namely—

VII. The Church of the Laodiceans. This represents the apostasy of Protestantism and the liberal movement which is starting out in these last days from a true center but is developing and is yet to develop toward the end the worst features of the false church movements of the past. It is the blending of the spirit of Ephesus with the worldliness of Pergamos, the corruptions of Thyatira and the deadness of Sardis.

The first striking feature of this modern church is that it is no longer recognized by Christ as His Church but as "the church of the Laodiceans." It belongs to them. They have made it after their pattern and for their pleasure. The Lord will have none of it, but stands outside its door calling for those who will yet escape to receive Him and be ready for His coming. This is the second sad characteristic of it—that Christ is outside. He is represented as standing and knocking, and it is not usual for one to knock inside the door. This is a Christian Church. This is so full of itself and the world that it has no room for the Lord within. We cannot call this an ideal picture when we remember the statements made by many of the leading teachers of modern Christianity to the effect that it is not necessary to believe in the blood of Christ or the divinity of the Saviour to be a true Christian.

Another characteristic of this church is its wealth, its prosperity, its popularity, and its utter self-complacency. The very name Laodicean means to "please the people," and it certainly is quite pleased with itself for its language is: "I am rich and increased with goods, and have need of nothing."

But its most marked feature is its utter indifference. It is too respectable to go to any religious extreme. A hallelujah is not heard within its courts and any undue earnestness and intensity of feeling is regarded as bad form, fanaticism or sensationalism. It is guaged exactly to suit the people. It apes the attractions of the theatres and yet takes good care to close its services in time to let its members go to the opera if they want to after the prayer meeting. It has studied out well the old maxim, "Be not religious over much." It takes good care to keep religion in its place on Sunday mornings and not allow it to infringe upon the week's business, society or pleasure. It is a thoroughly comfortable, easy-going, selfish and fashionable religious club, and the Lord has become so sick of it that He is about the spue it out of His mouth as a loathsome and offensive nuisance. It has at last reached the stage where He any longer refuses to recognize it as His church at all. He has gone to live with the little flock at Philadelphia, and He has said to proud Laodicea as she pursues her self-complacent way without Him: "Behold, your house is left unto you desolate."

III. THE CHURCH WITHIN THE CHURCH.

All through these letters we behold a third picture. It is a little minority in each of these corrupt churches to whom the Lord speaks His words of gracious promise and approval. There are some of them in Pergamos. There are some of them in Thyatira. There are some even in Sardis that have not defiled their garments, and He is trying to gather some of them even out of Laodicea; and while He does not expect the Church to reform He is rescuing the individual believers who are willing to hear His voice and meet His claims. Two things characterize these persons:—

1. They are described as "He that hath an ear to hear what the Spirit saith unto the Churches." They are the men and women that know the voice of God and are hearkening to His voice and meeting His call.

2. They are described as "He that overcometh." The word in the Greek is more significant still. *The conqueror* would be a more expressive translation. They are men and women that have gone in for victory in an Apostate Age over both the sufferings and seductions that surround them, and, whatsoever others do, as for them they will be true and win the victor's crown.

Now it is most remarkable, and solemn that in these epistles, and especially in the last one the Lord seems to have abandoned the hope of saving the Church as a whole and is seeking now to save the individual. The body has become hopelessly corrupt and the remnant alone are to be saved. This was the case in the closing days of the Old Testament when God had to turn from Israel and Judah to Daniel, Ezekiel, Nehemiah, and the faithful ones and twos of that last time. So it will be in the end of this age. We do not say that that hour has yet come in the history of the Church but it is coming and we may well prepare for it. Sometimes it seems very near. The last days are to show how much God can accomplish by consecrated individuals who will utterly believe in Him and wholly obey Him. We shall never see a single perfect Church on earth till the Lord comes. The Church is but a scaffolding on which He is building the unseen temple which is yet to rise with jewelled walls and pearly gates of the New Jerusalem. Each of us may be a stone and the Lord is calling us one by one to hear His voice, to open the door to receive Him, to overcome and sit with Him on His throne.

IV. THE RELATION AND THE REVELATION OF THE LORD JESUS TO THE CHURCHES.

Christ's attitude toward these various forms of Church life is very distinctly revealed and very solemnly significant.

1. He holds their ministers in His hands controlling, protecting, directing. Oh, faithful minister of Christ, He holds thee by the hand. What hast thou to fear? Oh, brother, He holds thy brother's hand, be careful how thou harm him by a word or act of wrong.

2. He walks in the midst of the Churches. He is always present continually in the midst of His people, He listens to every sermon, He looks at every entertainment. He is in touch with all our busy life.

3. He searches and inspects His Churches with eyes like a flame of fire. He is looking us through

and through, and He is ever saying: "I know thy works," for He judges. How heart thrilling are the words in which He speaks of His discipline toward His unfaithful people. "Repent," He cries to Ephesus, "or I will come to thee and remove thy candlestick out of its place." "Repent," He cries to Pergamos, "I will come unto thee and fight against thee with the sword of My mouth." "Repent," He cries to Thyatira, "or I will cast thee into a bed and them that commit adultery with thee into great tribulation, and I will kill their children with death." "Repent," He cries to Sardis, "or I will come on thee as a thief, and thou shalt not know what hour I will come upon thee." And to Laodicea He cries, "As many as I love I rebuke and chasten. Be zealous therefore and repent. Repent, or I will spue thee out of My mouth." This is no weak and effeminate Christ. This is no sentimental and indulgent Being against whom we can sin with impunity, but this is the stern heart-searching and mighty God who will render unto every one according to his works.

We must also notice the names and titles under which He reveals Himself to these Churches. They correspond exactly with the state of the Church. To Ephesus, He is the one who holds the seven stars in His hands and walks in the midst of the seven golden lamps. To suffering and martyred Smyrna, He is the One who liveth and was dead, and for whom death has no terrors. To compromising Pergamos who needed the separating sword, He is the One that hath the sharp sword. To Thyatira with her subtle deceitfulness, He is the One whose eyes are a flame of fire and whose glance no imposture can deceive. To dead Sardis, He is the One that has the seven spirits of life, able to give life even to her. To Philadelphia, He is the One with the key of David about to open the door and return to Israel and to establish His kingdom on earth. And to Laodicea, the last of the seven, He is the "Amen," God's last word.

But in contrast with this it is blessed to observe that He not only comes to judge, but to reward. How blessed the promises that He gives in these letters to the conquering ones. How rich and heavenly the exquisite symbolism by which our hearts are tempted to turn from earth's delusions and win the crown He brings. "To him that overcometh," He says, "I will give the tree of life which is in the midst of the Paradise of God." "Be thou faithful unto death," He cries to Smyrna, "And I will give thee the crown of life. Let go the forbidden bread, and the forbidden love of earth and sin, He says to Pergamos, "and I will give thee the hidden manna of heaven, and the white stone of the palace of the King, My card, with My own new name of love written on it for you alone to understand." Let go the false and fascinating promise which the devil holds out to Thyatira—false power, false light, and I will give you, at My coming, power over the nations, and the true light of the morning star and the eternal glory. And to the faithful ones in Sardis where all was so corrupt and dead, He offers the white robe and the public acclamation of their names before the Father and the holy angels. To little Philadelphia almost the richest promises of all are held out; namely, that her enemies shall be brought to worship at her feet, and to know that He has loved her, that she shall be saved from the hour of tribulation which is coming upon the whole earth, that she shall receive the crown that He is to bring and shall become a pillar in the temple of God with the name of God and Christ and the New Jerusalem upon her brow. But to Laodicea, the most faithless, He offers the most tender and magnificent promises of all. It would seem as if her very unworthiness drew out His tenderest compassion and challenged the most magnificent inducements which He could offer her to turn away from her folly and her sin. Instead of denouncing, condemning and commanding He falls upon His knees at her very door, He knocks at her closed gates, He beseeches her to let Him in. He cries with locks wet with the dew of the morning: "Behold Me standing at the door and knocking; if any man hear My voice and open the door, I will come in to him, and sup with him, and he with Me;" and then He crowns it all with that grandest of His promises. Just about to come in all His glory and rear His millennial throne over the great world, He cries: "To him that overcometh will I grant to sit with Me in My throne, even as I also overcome, and am set down with My Father in His throne." Oh, matchless condescension! Oh, marvelous and glorious grace! How shall we escape if we neglect or despise that pleading tenderness, that precious promise?



THE BULWARKS OF THE FAITH.

III. How Did the Old Testament Grow?

By Rev. JAMES M. GRAY, D.D.

Hitherto in this series of articles we have confined ourselves to the authenticity of the Bible, and simply tried to ascertain whether as to its authorship and contents it was, generally speaking, the same as at the beginning. But there is a question back of that. Admitted that the Bible is today the same as it has always been known, how did it come into its present form, or, as the title of this article suggests, how did it grow? We shall answer this question only for the Old Testament at present, giving the traditional view as to how the books came together, and reserving for further consideration those objections to that view presented under the name of Higher Criticism.

For convenience we shall divide the Old Testament into three parts, the historical, poetical and prophetic books. The first-named begin with the Pentateuch, or the first five books of the Bible, commonly understood as written by Moses and placed by him at the side of the Ark of the Covenant in the Tabernacle (Deut. xxxi. 26). Joshua is supposed to be the author of the whole or larger part of the book bearing his name, which he added to the foregoing (Joshua xxiv. 26). Judges, Ruth and the two books of Samuel are usually ascribed to Samuel (I. Sam. x. 25). The writer of Kings is unknown, although by some the name of Jeremiah has been attached to it. It is interesting to observe in the reading of Kings that the author frequently refers to the court records of the different kings of whom he speaks, from which his data were compiled. The books of Chronicles were compiled much later, and perhaps by Ezra. They were written apparently to show the division of Jewish families and possessions prior to the Babylonian captivity, in order to restore the same after that event. In them emphasis is laid on the history of Judah rather than Israel, because of the Messianic expectations in that line. Esther is a story of the captivity, the human authorship of which is unknown, by some ascribed to Ezra and by others to Mordecai, but which bears evidence of being taken from the records of the Persian king of that period, Ahasuerus. As to Ezra and Nehemiah, the last of the historical books, no serious question has ever been raised as to their being written by the men whose names they bear.

The poetical books, strictly speaking, are Job, Psalms, Proverbs, Ecclesiastes and Song of Solomon. It seems strange to speak of these as poetical, when in the English translation they so closely resemble prose; but the Hebrew poetry differs from that of most other nations in the fact that its rhythm is in the recurrence of the thought rather than the sound. This circumstance makes it comparatively easy to translate Bible poetry without serious loss to the thought, which is not true of ordinary poetry. Job is supposed to have been written by Elihu, by Moses or by Job himself; indeed, there is no good reason why the last-named may not have been its author. Its antiquity is very great, and, aside from the question of its authorship, the circumstances described must have taken place somewhere about the time of Abraham. As to the book of Psalms (from a Hebrew word which means "praises"), about half were written by David, "the sweet singer of Israel," judging from the titles and references to them in the New Testament. Fifty are anonymous, and twenty-five ascribed to other persons whose names are stated. Just when the book was completed as we now have it would be difficult to say, but doubtless not later than the period of Ezra. Proverbs is the first book of the Bible prefaced by the name of its author, Solomon, who wrote the whole, with the exception of the last two chapters, whose separate authors are therein named. Instruction in proverbs was common in the early history of most of the Eastern nations, and there is supposed to have been a distinct class of persons in Israel at this time, known as "Teachers of Wisdom." The form of address in Proverbs, "My son," is supposed to be not that

of a father to a child, but a teacher to his pupil. The peculiar value of this book in the canon is well stated by Dr. Bridges in his excellent commentary upon it, when he says, "While other Scriptures show us our high calling, this instructs us minutely how to walk in it." "It is for practical ethics," says another, "what the Psalms are for devotion." Ecclesiastes is a Greek word, meaning "The Preacher," and the authorship of the book by that name is ascribed to Solomon. There are at least four reasons for this: (1) The indirect claim of the book itself (i. 1, 12); (2) the fitness of Solomon to write it; (3) the general opinion of Jews and Christians that he wrote it; (4) the lack of agreement among objectors as to any other author or period. The design of the book seems to be to show the insufficiency of all earthly objects to confer happiness, and thus prepare man to receive the true happiness in Christ. Not that this design was necessarily present to the mind of its human author, but that it explains the purpose of the Holy Spirit in causing the book to be placed where it is. It is a book much spoken against by some, and which skeptics and errorists of one kind and another are in the habit of quoting to bolster up their erratic opinions on some questions. It is said to give license to certain forms of error both in doctrine and practice which antagonize other parts of the revealed Word. But the difficulty disappears when we understand that it is the natural man, not the regenerated man, who is speaking throughout, and that the words are either put into the mouth of an objector, or else are the language of Solomon himself during his apostasy. There are other questions touching the inspiration of this book which will be treated in subsequent articles when that subject is reached. The Song of Solomon is an allegory setting forth the relation of God and His people under the figure of a marriage. It is explained by the Jews as descriptive of the union of Jehovah and Israel, and by others as that of Christ and His Church, or Christ and the individual believer. It was probably composed by Solomon at an early period in his life.

The prophetic books are commonly divided into the books of the major and minor prophets, the first-named including only Isaiah, Jeremiah, Ezekiel and Daniel. Isaiah is the most frequently quoted in the New Testament of the prophets, and special interest is just now drawn to him because of the attempt to prove that there were two Isaiahs. To the second, or Deutero-Isaiah, as he is sometimes called, is ascribed the last division of the book, chapters xl-xvi., but the arguments so far presented are not sufficient to overthrow the traditional opinion of its authorship. The other of the major prophets over whose genuineness controversy has arisen is Daniel. He differs from the other prophets in treating more of Gentile than Jewish history, and it will surprise some to learn that one of the objections to the authenticity of his book is the accuracy of detail in certain of his prophecies. His allusions to Antiochus Epiphanes, a king of Syria about 170 B.C., are so minute as to raise the suspicion in some minds that they must have been written after the event! But the opposite can be shown very satisfactorily, so that the objection, instead of an argument against the book, becomes its strongest confirmation.

The minor prophets have thus far escaped the dissecting knife of the critics rather more than other portions of the Old Testament, with, perhaps, one or two exceptions. They may be classified as follows: (1) Those who prophesied in Israel—Amos, Hosea and Micah; (2) those who prophesied in Judah—Joel, Habakkuk and Zephaniah; (3) those whose message was addressed to a Gentile nation—Jonah, Nahum and Obadiah; and (4) those who prophesied in Judah after the captivity—Haggai, Zechariah and Malachi. It is well known that objection is offered to the historicity of Jonah because of the miracle it records. But to the humble believer it is sufficient to reply that there is no intimation elsewhere in the Bible as to its allegorical character, and that our blessed Lord seems very clearly to attest its actuality by His references to the prophet in Matthew xii. 39-41.

So far as history records, all these books of the Old Testament have always sustained the same

relationship to each other which now exists, except that in the Jewish canon two or more books, like Samuel, Kings and some others, are counted as one, making the total twenty-two as against our thirty-nine. But otherwise there is no difference. We have already referred to the disposition supposed to have been made of the earlier historical books; but that the earlier prophets were subsequently added to that collection also, seems apparent from the fact that they were known to and quoted by the later prophets (Dan. ix. 2; Zech. vii. 12). Though the temple was destroyed, and the nations carried into captivity about 588 B.C., yet there is no conclusive evidence that the copies of the sacred oracles were destroyed; while after that period an order of scribes arose, whose specific duty was to transcribe the books, so that at the time of the advent of Christ, as we saw in an earlier article, they were multiplied and distributed in great numbers. Tradition holds that the canon as we now have it was completed within fifty years of the rebuilding of the temple by a company of devout men known as the Great Synagogue, including Ezra and the later prophets.

Although this article is of necessity already somewhat long, yet the following appropriate words of Richard S. Storrs, D.D., will be read with interest. They are part of his farewell as President of the American Board of Commissioners of Foreign Missions, and were received with applause by the learned and distinguished body to which they were addressed. He said:

"Whatever particular criticism may be made concerning writings or portions of writings in the Scriptures, as to their authority, as to their proper place in the sacred canon, as to the authorship of them, as to the time at which they were written, these criticisms or critical inquiries no more touch the substance of the Scripture than a minute botanical analysis touches the splendor of gardens or the grandeur of forests, or than the deep-sea soundings efface the blue from the surface of the ocean, or stay the swing of its tremendous tides."

THE GREATEST NEED IN THE WORLD, WHAT IS IT?

By S.

Fully realizing the great thought in the land, seeing how people are trying to grow spiritually without the "Bread and Water of Life," and how they are failing like the flower bereft of sunshine and rain, I am fully persuaded that in few ways—yes, in no way—can greater good be done or greater honor and glory be gotten for our King than the study of God's Word under the guidance of the Holy Spirit and simple obedience to His revealed will.

When our physical natures crave water we go to the well and draw from its depths the sparkling beverage to quench our thirst. When we hunger we go to the table laden with the meat, bread and fruit of the earth, and there satisfy our hunger.

When we hunger and thirst for that which neither food nor water can satisfy, when we are restless and ill at ease, where can we go? Many to the gaming table, bar or other of the various pleasures of the world. To satisfy their longing? No, to drown; they cannot satisfy. Is there nothing which can satisfy us? Have all the physical wants that which will satisfy, but this greatest of all our desires—nothing?

There is a hungering and thirsting which naught on this earth can appease. Have you not felt it? A great homesickness, perhaps, we might call it. It can be said without fear of dispute, I think, that there is no human life which has not.

Friend, can it be that the great God who created the universe created all these earthly desires and that which would satisfy each, but for the greatest demand of all His arm has utterly failed to provide a supply? Had you the power, would you do less than fill this want?

Hungry soul, thirsting one, you yes, we are, are hungering for Jesus Christ. Go to the Bible and learn of Him. Search there for the "bread" of which, if ye eat, ye shall hunger no more; draw there the "water" of which, if ye drink, ye shall thirst no more. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of Me." (John v. 39; Isaiah xxiv. 16; Acts xvii. 11, 12.)

THE OBLIGATION OF ORTHODOXY

By REV. F. W. FARR



ORTHODOXY is derived from two Greek words which mean, literal, or straight thought. Many mental and moral qualities have their origin in material figures. In the parlance of the streets a criminal is called a crook. Every one is bound to think straight as well as to live straight. Intellectual crookedness may not be considered as bad as spiritual crookedness but they usually go together and not infrequently stand in the relation of cause and effect. A crooked life may be the logical outcome of a crooked creed. *Miscreant* comes from *miscredo*.

We hear it sometimes asserted that it makes little difference what a man believes provided his life is outwardly upright. One whose head is all wrong and whose life is all right is an anomaly that the world seldom sees. A little error in the head may produce incalculable mischief in the life. Orthodoxy and orthopraxy are indissolubly united. "As a man thinketh in his heart, so is he." The Word of God is the test and measure of correct thinking as of correct living.

The word *canon* originally meant a straight rod or carpenter's rule. Then it came to mean whatever was correct in morals or religion. When we speak of a canonical book or of the canonicity of Scripture, we ought to remember its original significance. The most important article in the carpenter's tool-chest is the straight-edge which the workman must make constant use of in his work, leaving nothing to his own judgment or vision.

The Bible is the straight-edge which must be applied to our life and to our creed. It contains the thoughts of God which are high and straight and true and heavenly. The thoughts of man are low and mean and false and earthly. "My thoughts are not your thoughts, saith the Lord; for as the heavens are higher than the earth, so are My thoughts higher than your thoughts" (Isaiah lv, 8, 9).

The Bible discovers and judges what is faulty in our lives and erroneous in our creeds. Not only does it detect and expose the error but it provides the proper remedy and teaches how it may be applied. "The Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. iv, 12).

Liberty is not license. No man has liberty to do wickedly, to speak wrongfully, to think crookedly. Free thought is one of the worst things in the world. Free steam is worthless. It evaporates idly into the air and accomplishes nothing. It must be restrained, limited, confined and held masterfully under certain conditions before it can be productive of results. Free thought is as useless as free steam. It evaporates like the stuff that dreams are made of and can never be a mental or a moral force. Free thought may be possessed without being enjoyed. It may be obtained easily enough. Let one injudiciously indulge in improper and indigestive food just before retiring and the thoughts may be called free that come to him while he tosses and moans in fitful slumber through the night. At least they are not under the control of this will, and their recollection is anything but pleasant even in the waking hours. The power of thought is the God-like and God-given function that distinguishes man from the rest of creation. A corresponding responsibility is attached to this divine endowment. He who has the power to think is bound to think the truth, to glorify God in his thinking as well as in his living.

The preferred derivation of religion is from a word which signifies thoughtfulness. The Scriptures set forth the religious man as pre-eminently the thoughtful man. The wicked man is described as one who does not have God in his thoughts (Psa. x, 4). Thoughtfulness characterizes the religious man, thoughtlessness, the irreligious man.

We may coin the word "musement" in contrast with "amusement" since "to muse" is a synonym for "to think." If "musement" means thinking then an "amusement" is that which keeps one from thinking. This may shed some light on the fact that Satan seems to have amusements largely under his control. They are all devices to banish thought, expedients to keep people from thinking. Satan is unwilling that his slaves shall do any thinking, lest they break away from his dominion. The Psalmist says (Psa. cxix, 59), "I thought on my ways and turned my feet unto Thy testimonies." There is a direct relation between the thinking and the turning. Any sinner, who can be induced to think, may be considered half saved, and if the thinking can be prolonged the chances are that it will result in the turning of the feet unto the divine testimonies.

Capacity measures responsibility. Every man is bound to think because he has the power; and he is no less bound to think the truth. Creed and character act and re-act upon each other inevitably and constantly. A man's creed may be the outcome of his character.

Badness or goodness is a powerful make-weight in forming intellectual opinions.

The magnetic needle is sometimes deflected from the north under the influence of the iron in the vessel beneath.

Again, character may be the fruit of the creed. The difference between the life of a Mohammedan with his polygamy and cruel fanaticism and the life of a true Christian is precisely the difference between the doctrines or beliefs that they hold. Their lives are natural outgrowths of their doctrines. To be sure, it does not make a man good to profess a good sound creed any more than the laying of a good solid foundation makes the building good which is erected upon it; but as a rule, no one is much better than his creed. Doctrinal preaching is disparaged and discontinued by many ministers as being dry and profitless. The spirituality of the Church suffers in consequence. Other things being equal, he is the strongest Christian who has the firmest grasp on the vital doctrines of orthodoxy. Genuine piety is always strengthened by the study of doctrine and Christian morality is a fruit that grows only on the tree of truth. Nevertheless an eminent minister who is aiming to develop the practical and institutional side of Church work recently boasted that he had gotten through with theology. Theology is literally "God-talk." Can any minister of Jesus Christ safely dispense with this? Luther compares his preaching with that of his fellow reformers, as follows: "They assailed the immoral conduct of papists, but I chiefly oppose and resist their doctrines. I affirm roundly and plainly that they preach not the truth. When I can show that the papists' doctrine is false, then I can easily prove that their manner of life is evil. For when the word remains pure, the manner of life, though something therein be amiss, will be pure also."

When the truth is concerned one can not lightly determine what is essential or what is non-essential. Another eminent divine has orally asserted the following: "It makes no difference whether a great fish swallowed Jonah or not. No man is better for believing the story and no man is worse for not believing it." Let us see if it makes no difference. The story of Jonah is either a fact or a fiction. Jesus Christ quoted it and endorsed it. If it is a fiction and He treated it as a fact, He did so either consciously or unconsciously. If He deliberately used it as a fact, knowing it to be a fable, He was dishonest. If He innocently used it as a fact, not knowing it to be a fable, He was ignorant. Either supposition impugns His Deity and with that goes our salvation too. Unless He was the Son of God, our faith is vain and we are yet in our sins. How can it be said, in view of all this, that it makes no difference whether a great fish swallowed Jonah or not? It makes the difference between a Divine Almighty Saviour and a merely human impostor.

Every part of Scripture is inspired in connection with, and relation to, every other part. If

any single part can be demolished then the whole fabric becomes involved in the destruction.

Notwithstanding the mistakes which many good Christians commit and the wrong spirit which they sometimes cherish, notwithstanding the correct lives of others who in spite of their creed have unconsciously followed good examples and imbibed good teaching from other sources, let no one say that doctrines are immaterial.

Sincerity of purpose and kindness of feeling can neither measure truth nor atone for error. Simon Magus might have been sincere and the prophets of Baal were certainly in earnest. One may be sincere and zealous, cultured and humane, and yet be at the antipodes of truth. Every one is bound not only to believe the truth but to propagate it, to the extent of opportunity and ability.

This reinforces the duty of obedience to the Great Commission: "Go ye into all the world and preach the Gospel to every creature." Every one who has the truth is a debtor to every one who does not have it. There is no more glorious work on earth than to bring men to the knowledge of the truth, that they might be saved.

The Holy Spirit will clarify the intellect as well as purify the heart. Sin has warped the reason, biased the judgment and blunted the perceptive faculties. Salvation gives us the mind of Christ. There is a Gospel for the mind as well as for the soul and for the body. Why can not the Lord Jesus Christ deliver the mind from sophistry and fallacy, as well as save the soul from sin or heal the body of disease? Surely He touches our human nature at every point of need.

We are as dependent upon God for the intellectual life as we are for the spiritual or the physical. Man can no more originate thought than he can create life. Both come from God. All truth is God thinking in man as all goodness is God feeling in man. Jesus said, "I am the truth." If we hear Him we have truth, the Holy Spirit will lead us into all truth, we shall know the truth, and the truth will make us free.

"Think truly and thy thoughts
Shall the world's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly and thy life shall be
A great and noble creed."



WITHOUT AX OR HAMMER.

This world is the quarry. We are toiling away in the darkness. We cannot see what good is ever to come out of our lonely, painful, obscure toil. Yet some day our quarry work will be manifested in the glory of heaven. We are preparing materials now and here for the temple of the great King, which in heaven is slowly rising through the ages.

We are the stones and the world is God's quarry. The stones for the temple were cut out of the great rock in the dark underground cavern. They were rough and shapeless. Then they were dressed into form, and this required a great deal of cutting, hammering and chiseling. Without this stern, sore work on the stones, not one of them could ever have filled a place in the temple. At last, when they were ready, they were lifted out of the dark quarry and carried up to the mountain top where the temple was rising, and were laid in their place.

We are stones in the quarry as yet. When we accepted Christ we were cut from the great mass of rock. But we were yet rough and unshapely, not fit for heaven. Before we can be ready for our place in the heavenly temple we must be hewn and shaped. The hammer must do its work, breaking off the roughnesses. The chisel must be used, carving and polishing our lives into beauty. This work is done in the many processes of life.

Quarry work is not always pleasant. If stones had hearts and sensibilities they would sometimes cry out in sore pain as they feel the hammer strokes and the deep cutting of the chisel. Yet the workman must not heed their cries and withdraw his hand, else they would at last be thrown aside as worthless blocks, never to be built into the place of honor.

We are not stones; we have hearts and sensibilities, and we do cry out oftentimes as the hammer smites away the roughness of our character. But we must yield to the sore work and let it go on, or we shall never have our place as living stones in Christ's beautiful temple. We must not wince under the sharp chiseling of sorrow.

J. R. MILLER, D.D.

Morning
by
Morning
Isa. i. 4.

Messages for the Month

Pleasant
Words
Prov. xiv. 24

WE suggest to our readers that each day they take one of these texts as the motto for the day, "watching Jesus" (Matt. xxvii. 54), fulfilling or proving it in their lives.

We should be glad to have any friend who has a special experience in connection with any of these verses to give us a short account to act for His glory and for the help of others.

First day.

"Stand still and see" (Ex. xiv. 13).

Wait, I say, on the Lord. Wait for His counsel. Be not in haste, do not hurry, flurry or worry, but wait. Be still and wait upon God. Try not to lead but follow the Guide, and to follow, wait until He is ready to lead. In quietness and assurance, wait. "Stand still and see." Take off thy shoes and wait. In the hush of waiting realize His presence and listen; hearken unto His voice. Tarry until enquired. Wait and hold on your way. This is the way to renew strength—Wait!

Second day.

"Live in the Spirit" (Gal. v. 25).

If the spiritual life is to flourish, two things must be kept in mind, viz., first, there must be the entire surrender of the will to God; second, there must be a constant realization of God's presence in the life.

Third day.

"Blessed is the man that endureth temptation" (Jas. i. 12).

Temptations are resources if we choose to make them such. We have but to resist them to acquire new strength in each resistance. We thus draw from them not only that which shields us against them, but that which adds new plenitude of power to character. If one counts his moral poverty by the temptations to which he has yielded, and his moral riches by those he has resisted, he must remember that there is always the weak and unguarded point where the Arch-thief of character is ready to break through and steal.

Fourth day.

"Lo, I come to do Thy will" (Heb. x. 9).

There are no disappointments to those whose wills are buried in the will of God.

Fifth day.

"Trust thou in Him" (Job xxxv. 14).

A vessel may tack and yet keep going toward her destined port, and God may sometimes change the course of our lives and yet steer them toward the eternal haven.

Sixth day.

"My expectation is from Him" (Psalm lxxi. 5).

Get the habit—a glorious one—of referring all to Christ. How did He feel, think, act? So, then, must I feel, think, act. Should I please myself? "For even as Christ pleased not Himself."—*Frederick W. Robertson.*

Seventh day.

"A man of desires" (Dan. x. 11, margin).

God withhold for a time that thou mayest learn to desire great things greatly.—*Augustine.*

Eighth day.

"Have the faith of God" (Mark xi. 22).

You say you have faith? How do you know? All your life has been sunny; you have never had any great trial; you have had money; you have had love; you have

had troops of friends; you have had good health, and you can hear what God has to say. Wait till God hides Himself in a pavilion of cloud; wait until all the shores upon which you have been leaning have been struck away; wait until you come to the desert, and then you will see whether you can trust God in the dark, for you can only trust God when you are in the dark.

Wait till God's path turns off, leaving the easy sward behind, and begins to climb the difficult hill; and let us see then if, with the bleeding feet, you will follow. The measure of our virtue is in direct proportion to the test that our own virtue will stand.—*Meyer.*

Ninth day.

"Forgetting those things which are behind" (Phil. iii. 13).

Blessed is the man or woman who has the happy faculty of forgetting disagreeable things. Thistles may come unbidden into your garden, but why should you cultivate them? Harrowing scenes will now and then obtrude themselves upon one's vision, but why should you hang them upon the walls of memory's picture gallery? Better cast them away and forget that you have seen them.

Tenth day.

"Thé Father seeketh such to worship Him" (Jno. iv. 23).

I grow weary of the perpetual spurring on of God's people to service, as if any father ever cared so much to have his children toiling for him as loving and trusting him, and the more so as the God-possessed Christian invariably does serve.—*Scotfield.*

Eleventh day.

"Thou hast been faithful" (Matt. xxv. 21).

Take care of all the things God has entrusted to you and God will take care of all the things you have entrusted to Him.

Twelfth day.

"Thy God will hold thy right hand" (Is. xii. 13).

Don't try to hold God's hand; let Him hold yours. Let Him do the holding and you do the trusting.—*Webb-People.*

Thirteenth day.

"We wait for light" (Isa. lix. 9).

Drifting is not waiting. The one is an idle, passive condition, the other is activity. Waiting is not simply a negative state; it often means a continual girding of the spirit, lest it chafe against its barriers; a building of fortifications to protect us against the enemies of our peace; a raising of dykes and holding them secure to prevent the admission of vexing, rebellious thoughts, which surge about like a restless sea, asking an entrance. Oh, no! To wait and be strong, to wait and endure, to wait and grow, mean increasing activity. It is this very activity which will bring a strength for our future that we may use to great advantage.—*Baker.*

Fourteenth day.

"Walk in the light" (I. Jno. i. 7).

You can't jump away from your shadow, but if you turn to the sun your shadow is behind you, and if you stand under the sun your shadow is beneath you. What we should try to do is to live under the meridian Sun, with our shadow—self—under our feet.—*Meyer.*

Fifteenth day.

"This one thing I do" (Phil. iii. 13).

Concentration is a word secondary in importance, perhaps, only to consecration. "What will you do in life," says an English preacher, "depends very much on what you drop." "This one thing I do,"

said Paul. That meant that there were numberless things he did not do. In this age of multiplying activities and interests it becomes increasingly important to live life on the selective principle and to pick out the few essential matters that must be pressed for. The noblest life is a synthesis, not of everything, but of the best things.

Sixteenth day.

"Judge not that ye be not judged" (Matt. vii. 1).

Some one has written the following pointed words: "Never speak anything evil of a man if you do not know it for a certainty; and if you do know it for a certainty, then ask yourself, 'Why should I tell it?' What a blessing it would be if these words were put in practice by everybody!"

Seventeenth day.

"Mine eyes are ever toward the Lord, for He shall pluck my feet out of the net" (Ps. xxv. 15).

Notice how in order to keep his feet in a way worn with snares, instead of fixing his eyes upon the ground to scrutinize every step, he raises them to the Lord. We never watch so diligently over ourselves as when we walk in the presence of God. In fact, what should be the end of all our vigilance? To follow step by step the will of God.—*Fenelon.*

Eighteenth day.

"Let your sweetness be known unto all" (Phil. iv. 5, French Bible).

Every temptation to evil temper which can assail us to-day will be an opportunity to decide whether we shall gain the calmness and rest of Christ, or whether we shall be tossed by the restlessness and agitation of the world.—*F. W. Robertson.*

Nineteenth day.

"He is our Peace" (Eph. ii. 14).

The Lord is our rest. We have peace and quiet in Him. Perfect freedom from all care, anxiety and disturbance of any kind. In Him our daily worries are dismissed and all our fears for time and eternity are vanquished, all worryings relieved—a blessed calm, a holy trust, a sweet passiveness just takes possession of the soul, and there is perfect rest in Him.

Twentieth day.

"Let us love one another, for love is of God" (I. John iv. 7).

Love is by its very nature active. It must be outgoing and outgiving, seeking and finding expression. If from any reason its concealment be a duty, the heart is a loser by its passivity and inaction. Left to its own choice, love shuts itself up within itself. It joys in overflow and outreach. God is love, and God shows His love continually. Love is of God, and, like God, love shows itself to its object. If you love your child, that child of yours will know it. If you love wife, or husband, or brother, or friend, or neighbor, you will not be satisfied without giving some expression to your love for that dear one, anymore than that dear one would be satisfied with your love without its expression. Unexpressed love is love wronged and love stifled. If you have love for any human being give it expression, and you will be a gainer while being a giver.

Twenty-first day.

"Lead me in the way everlasting" (Ps. cxxxix. 24).

Our life is good for what it will bring to Christ, and for the truth it will establish in men's hearts. Beyond that our life is of small account.—*Paul.*

Twenty-second day.

"In the sight of God" (I. Tim. vi. 13).

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing that thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant.

Twenty-third day.

"The greatest of these is love" (I. Cor. xiii. 13).

Never to tire, never to grow cold, to be patient, sympathetic, tender; to look for the budding flower and the opening heart; hope always, like God; to love always—this is duty.

Twenty-fourth day.

"I will bless the Lord at all times" (Ps. xxxiv. 1).

No trial is ever so great that it might not be greater. And surely, we ought to be thankful that we are exempt from worse things, however severe our present lot may be. If we look at our state in this light, we shall be praising God continually. And why shouldn't we?

Twenty-fifth day.

"Be silent unto God" (Ps. lxxi. 5, R.V.).

It is often a great blessing to keep silent. There is a time to speak, and it would be wrong to keep the lips closed then; but there is a time to be silent, and it is well to keep watch for that time. Much trouble might be avoided and great good done by holding the tongue at certain times. How true the words Emerson said: "What a strange power there is in silence! How many resolutions are formed, how many sublimations effected during that pause when the lips are closed and the soul secretly feels the eye of her Maker upon her! They are the strong ones of earth who know how to keep silence when it is a pain and grief unto them, and who give time to their own souls to wax strong against temptation."

Twenty-sixth day.

"Christ is all" (Col. iii. 11).

There is scarcely a man or a woman here who would not, if I asked them the question, say, "Somebody that I love is dearer to me than everything in the world about me." All to person, then, is that most blessed thing of my life and of your life. I am sure that is the true answer of every heart. And so it is in the divine life. It must be a living person there if it is to satisfy. It must be Christ and not the gifts of Christ, not the things He can do or can give, but the love that He has for you and that He gives you.—*Simpson.*

Twenty-seventh day.

"When He hath tried me, I shall come forth as gold" (Job xxxii. 10).

Only melted gold is minted; only moistened clay is moulded; only soft wax receives the die; only broken and contrite hearts can take and keep the fruit of heaven. If that is thy condition, wait beneath the pressure of the Holy Spirit. He shall leave the image of Jesus upon thee, and change thee into His likeness from glory to glory.—*Meyer.*

Twenty-eighth day.

"The fruit of the Spirit is . . . long-suffering" (Gal. v. 22).

"To suffer and be still is the noblest work; for then it is not we who work, but God, and His works are high above our works as heaven is high above the earth. One spark of love in our hearts, which makes us glad that God should have His will, should give or take, do that which is, is worth more than if we were to give all our clothes to the poor, or feed on stones or thorns, if that were possible, in order to mortify our bodies."

By REV. A. B. SIMPSON.

SABBATH, FEBRUARY 5.

"The steps of that faith of our father Abraham" (Rom. iv. 12).

Abraham has been called the Columbus of faith. He was the first to traverse and discover the unexplored land of the unseen and to take by faith and to count as real that which as yet was only promised. He is therefore called the father of the faithful, and his faith is a kind of prototype of the life of faith for all future times.

In the seventeenth of Genesis we have a picturesque account of one great epoch in Abraham's life of faith, and the steps of faith described in that incident really form the groundwork of Scriptural faith in every other case. It is a sort of typical case of faith in its essential principles. It brings out the tenses of faith with great force and vividness.

First, we have the future tense, the promise of faith. "I will make My covenant between Me and thee, and I will multiply thee exceedingly." This is where faith always begins. It starts with the promise of what God is going to do.

Next, we have the present tense. God moves from the future into the present moment. "As for Me, behold My covenant is with thee." There comes a time when faith must meet God and take in actual appropriation that which He has promised and count it done.

Then comes the perfect tense. Faith has taken, God has acted, and that which was future and present successively, now becomes past and finished. And so God requires of Abraham to recognize it as an accomplished fact by changing his name from Abram to Abraham, and explaining it thus, "Neither shall thy name any more be called Abram, but thy name shall be Abraham, for a father of a multitude of nations have I made thee."

This is what the apostle means in the fourth chapter of Romans when he says of Abraham, "Who is the father of us all before Him whom he believed, even God who quickeneth the dead and calleth the things that are not as though they were."

things that are not as though God is not true. And yet every individual experience we must pass through these three steps of faith. Is it salvation? There is the promise of salvation to all who will accept it through faith. But when we are in the midst of those moments when we do accept it and appropriate Jesus Christ in that moment as our Saviour. Then it must pass into history and testimony and must be confirmed by the claims of the fact that our salvation is an accomplished fact, and our testimony must so recognize it and dare to say "Christ has saved me." So we must take up the cross and follow Him, and the answer of our prayers, and for every blessing count these things that are not as though they were, and as faith dares to reckon, God is true. And as the seal of our faith, in every transaction between the soul and God. First there is the seal of our faith, reckoning upon God and bearing witness to His faithfulness. And then the seal of His faithfulness to his seal that God is true."

Then comes the second seal which is God's imprint upon the stamp which we have already affixed. God puts the great seal of His hand upon the stamp that our faith has already recorded there, and the Holy Ghost who is the Earnest of the inheritance and the first fruit of the blessing, makes real that which faith has counted real.

Beloved, have you thus followed in the steps of Abraham? Have you taken the promise of God out of the future, and dared to claim it as true for you now?

Someday to claim it as true for you now.

Since years ago the writer had a dear friend whose husband was blind and helpless. She had a large family dependent upon her for a living. A pension, however, had long been promised him as an old soldier. One day she came in great joy to tell the writer that they had got their pension, and now things were going to be different. When questioned more closely it turned that she had received a telegram from Washington stating that the pension had passed the House Committee, but that made no difference to her, for she still kept joyfully saying, "We've got our pension." She simply had the credit and the promise of the Government, but to her faith that was a substantial reality and she counted the money as hers. And so they waited there, and in due time the pension came and she has been gratefully enjoying it ever since.

SABBATH, FEBRUARY 12.

"Now faith is the substance of things hoped for, the evidence of things not seen" (Heb. xi. 1).

This passage gives us the philosophy of faith, as the former afforded the illustration of the principles here laid down. We learn a number of important things about faith from this profound verse. The revised version translates it, "Faith is the assurance of things hoped for, the proving of things not seen." The margin of the revised, "Giving substance to things hoped for." Whatever rendering we take, the following things are clear, namely:

First, faith is not hope, and hope is not faith. While you are hoping for a blessing you are not believing for it. Many persons deceive themselves in this way. They hope that God will some day save them, sanctify them, heal them or help them. This may be a very blessed and profitable exercise, but certainly it is not faith. Faith is something that reaches into the future, but it is always present and brings the blessing to you as an actual reality.

Second, faith is not sight, for "it is the evidence of things not seen." When you can see things then the province of faith ends, and you come into the realm of the material and the natural. Faith is the sixth sense that brings to you a whole world of invisible realities, and yet makes them more substantial and satisfying than the things which you do see.

Third, faith is substantial. It is not a shadowy mist, a vague cloud of fancy, but it is the giving of substance to things. There is positiveness about it. There is reality about it, and it brings to the heart a sense of divine things, of unseen things, of future things, of things most necessary to our happiness, a sense more real often than the actual experience of these things afterwards.

Fourth, faith is its own evidence. It does not wait to have the thing proved, but it proves the thing by believing it. It is the proving of things not seen. It is the proving of things not felt. It is mathematics, and then, when the whole thing is made clear by logic and figures, believe it, but it believes it simply because God has said it; and faith gives to the mind a certainty and a conviction that cannot be destroyed by mathematical or by logical reasoning. Faith is of the nature of an intuition. There are intuitions and instincts which are more powerful and more active than the inferences of reason. The little bird knows the nature of most of the things it wholesome and that which is poisonous, and you could not persuade it to eat the poisonous berry that grows by the roadside. It knows when winter is approaching and where to find the summer kitchen in the south and the summer kitchen in the north, and it rears its young, even when it is coolly so. So in the spiritual world God gives to the heart of faith the power to sense things and to know with unerring certainty the reality of the things, the facts of the eternal world.

Fifth. We also learn from this important passage that faith can work without materials and believe where there is nothing to show for it. In this splendid induction of facts and illustrations contained in the first chapter of the Epistle to the Romans starts out with the great doctrine of the creation. It believes in a God that can make things out of nothing, or, as expressed here, so that what is seen hath not been "made out of the things which are seen." It believes in a God who can take the materials of His blessing have begun to appear, but it has a God who can make things out of nothing and who can still make at any time a whole world of blessing out of nothing, and, indeed, it believes in a God who can make things need the materials of a high moral character to make a saint, but he can take the life devoid of good, and even full of sin, and make it as holy as His own spotless purity. He does not need a good constitution to make a saint, but he can take a wrecked frame and quicken it into the strength of Christ and use it for a long life of victorious service. Before the touch of faith "the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."

Beloved, let us believe in Him who calleth the things that are not as though they were.

SABBATH, FEBRUARY 19.

"Commit thy way unto the Lord, trust also in Him and He shall bring it to pass" (Psalm xxxvii. 5).

This beautiful Psalm gives us the phases and phrases of faith under different terms and figures. This beautiful act and habit of the Christian life is represented from many points of view.

first it is represented by the word "commit." It describes a transaction. There is something very definite and positive about it. It is not a possibility. It is not an intellectual assent to a truth, but it is a practical step by which the most important interests are handed over irrevocably to One in whom we have confidence. There is a little fellow's story about it. The die is cast beyond recall. The letter is dropped into the post office and let go. Our hands are taken off and the matter is left in the hands of God fully and absolutely. The fellow tells the story of the little fellow who was being rescued from a precarious position on the side of a cliff, and, having seen one of his companions let go of the rope and fall, he took the precaution to tie it about his waist. He was told to be careful that he could not untie it if he tried, and so when he swung out over the abyss and they bore him up, and his fears might have betrayed him to let go, he was safe because he was committed to God. And as we were born in a place of security without accident or failure. Faith commits itself to God, lets go and renounces its own right to recall the act. God will keep that and that only which is committed to him. He will keep it until that day; that is, until the eternal day when we shall meet him yonder.

Next we have the word "trust." This is not an act but an attitude. It is the spirit of confidence, reposing on Him to whom we have committed our interests. It is the heart aspect of faith. It is the love side. It is the leaning of the soul upon the everlasting arms. Having committed our way unto Him, trust also in Him, and it is added with great beauty to the "faith" side. It is not our business work, for He worked with us and let Him and simply trust, refusing to doubt or question; or fear, but looking up in His face amid all alarms and assaults and saying, "I will trust."

Beloved, have you committed your way unto God, and have you continued afterwards to trust in Him? There will come a season of testing. There will follow a time of waiting. There will seem to be failure and defeat, but that is the time to trust, when all is dark and strange and apparently lost.

But there is one word more, "Rest in the Lord and wait patiently for Him." Literally, "Be silent to the Lord." Do not worry Him, tease Him and harass yourself with endless questions and repetitions of your prayer, but be still and know that He is God. Remember that all His great processes must work in circles and cycles of time. You plant your seed and He has to pass through the stages of germination and growth to put the root of that tree. Days and weeks may pass before the leaves shall wither and the tree may seem to die. God works out of your sight.

"Wait thou His time, so shall thy night
Soon end in glorious day."

How fine is the figure which Christ has given us in the parable of the farmer who cast his seed into the ground and slept and woke night and day while nature calmly went on finishing his work. He did not stay awake nights wondering if the seed would grow. He did not go out in the mornings to dig it up to see if there were any roots, but he went to bed and slept serenely, and got up next morning and sowed another seed. He trusted to the great and he trusted mother nature to do hers. So faith commits it way unto the Lord, trusts also in His steps its thinking, and, leaving its head upon the bosom of eternal love, leaves God to work.

Finally, there is yet another word that expresses the negative quality of faith—"Fret not." It is the absence of worry and anxious care. Anxiety is always inconsistent with faith. We never can *both* trust and grumble. Worry is as wicked as stealing. The fear of the world is as sinful as the love of the world. In telling His disciples to be free from the power of Mammon, Christ adds, "Therefore make no care for your life, what ye shall eat, nor for your body, what ye shall put on: for all these things shall be added unto you. But seek ye first the kingdom of God, and these things shall be added unto you." We should know the peace of God that passeth understanding and garrisons the mind and heart in Christ Jesus, you must "be careful for nothing."

Taking thought for the morrow is serving Mammon. The fear of the world is as sinful as its love.

SABBATH, FEBRUARY 26

"Surely if ye will not believe ye shall not be established" (Isa. vii. 9).

This solemn passage gives us the converse side of faith. It tells us that just as surely as faith is rewarded so unbelief shall be punished. There is a verily in the promise, but there is a surely in the threatening. "According to thy faith be it unto thee" is the watchword of the believer, but "according to thy unfaith be it unto thee" is the warning of the unbeliever. "I feared a fear and it came upon me" is Job's sad testimony of the effects of his unbelief, and it is forever true. "He that believeth is saved," "He that doubteth is damned."

God in Him. His boundless love would seem to keep Him bound even in the face of the enemy. He cannot afford to let Satan challenge Him with having broken that eternal word. He wants to fulfill it to us in blessing, but if we will not let Him He will fulfill it to us in retribution. Faith is not merely believing that God will give us blessing, but faith is believing that God will act in strict accordance with what He has spoken, and like a two-edged sword it cuts both ways, having a glorious promise for him that believeth, but a terrible judgment for him that doubteth and disbelieveth. But we must allow no evil heart of unbelief to have control of us and separate us from God.

There is a dark and solemn side to the words "The just shall live by faith," but if any man draw back My soul shall have no pleasure in him, but we are not of them that draw back to perdition." It is a very terrible thing to draw back, and we never know when it shall be unto perdition. There is a wholesome fear as well as an inspiring hope in every rightly balanced life. Above all other fears let us fear to doubt God, for He Himself has said, "Surely if ye will not believe ye shall not be established."

Need we go beyond His own Word to see the fulfillment of this threatening? While one generation entered the land, I promise through faith, another generation will enter. I have said this with confidence and belief. And the apostle commenting upon this it adds, "So we see they could not enter in because of unbelief." God cannot give us what we do not want. He cannot give us the law, faith that stands inexcitably at the gates of the kingdom and like the law of gravitation it works invariably and inexorably. Faith is not an arbitrary principle, a great principle of the government of God, and we must come in line with it if we would receive His blessing. Like the touch of the finger upon the pardon of prayer, it opens the door of pardon, of prayer and of heaven itself.

In the long procession of the lost it is terrible to see that the fearful and unbelieving march in the very front of the ranks of the lost, and appear in the same category with the murderer, liar and the unclean.

unclean. I never again think of unbelievers, doubt, worry and fretfulness as mere infirmities. They are malignant sins. Let us not pet them and pity them, but let us condemn them, judge them, renounce them, fear them and ever remember that they possess a fearful power to blast our happiness, to destroy our souls and to render it impossible for God even to give us the blessings which He longs to bestow. Like a holy watcher and a whole-souled warrior, I write over every day and everything this solemn text, "Surely if ye will not repent ye shall not be established."

There is law of faith just as real as the law of gravitation, and this law has its penalties as well as its promises. While the law of gravitation holds you on the surface of this planet, yet it also has the power to hurl you to the ground and crush out your very life. The law of faith holds you in the power of God's promise, something for us to challenge its retention. God commands us to believe as well as to obey, and He will give the power to do what He commands. Has He not said, "Have the faith of God?" This places at our service all the resources of God's infinite grace and divine nature, and it is this that makes the difference between Him in the *image* and obedience of faith and love. God will not blame us at the last because we did not do more, but rather because we did not take more.

A beautiful English writer speaks of a vision she once had of her Lord after a season of anxious care and questioning on her part. She said His face seemed so weary that she ventured to ask Him what made Him look so sad, and He answered, "Carrying your doubts and fears. It was easy to carry your sins and sorrows, but I cannot bear to have you doubt Me and question My love."

Beloved, have you made Him weary
with your doubting.



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EDITORIAL

The Monthly Alliance.

We have received from a great number of subscribers and friends the kindest commendations of our ALLIANCE paper in its new form. We have also received a few kindly objections regarding the change, but almost all who have expressed an opinion have intimated their approval of the change and their appreciation of the greatly increased value of the new paper. We do not consider self-complacency one of the Christian virtues, and we most earnestly desire to learn from the suggestions and criticisms of our friends, and therefore we shall be pleased during the current year to hear from any of our dear people who desire to suggest or help to make the ALLIANCE still more effective for its testimony and work.

Rev. D. W. Le Lacheur.

Our beloved brother Mr. Le Lacheur has been requested by the Board to remain for a year in this country and devote his time to a visitation of the entire home field, taking for the time the work of the Field Superintendent, and combining the oversight and direction of the organization work with a missionary tour of the country. We are sure he

will be heartily welcomed by our Alliance people in all sections of the United States and Canada, and before his return to China we trust he will be able also to visit our friends in Europe and other parts of Asia on his way to the East.

He is arranging a plan of work which will cover the entire field during 1899. The months of January and February will be devoted to New England, New Jersey and Pennsylvania; the month of March to the South; April May and June to the West and Middle States; the summer months to the great conventions; and the autumn to Canada and the eastern section of the field. An effort will be made to have a conference of workers in each State at one of the State conventions, and while it will be impossible for Mr. Simpson and general officers to visit all the local branches, as Mr. Le Lacheur will, yet they will endeavor to make at least one visit to every State and hold a conference with the workers in those States at some period during the year. Officers of branches or individual workers, who may be able to assist in arranging for a visit for Mr. Le Lacheur, should communicate with him directly at 62 Eighth Avenue, New York City, where his headquarters and office will be during the year.

The Visitation of the Mission Fields.

We are glad to announce to our friends at home, and especially to our missionaries on the field, that the Board of Missions has arranged for a visitation of all our mission stations in Asia by Rev. A. E. Funk. Mr. Funk left the United States on January 25, by the Pacific Mail steamer from San Francisco, and will reach Japan about the middle of February, spending a short time in that country and then a longer period in China, where, on account of the absence of Mr. Le Lacheur, he will take supervision for a time of our work in China, and endeavor to visit all the stations of the C. and M. A., including Central China, South China and the Swedish mission in North China. Then he will return by way of India and Palestine, endeavoring to reach New York in time for the October Convention. This will give him over eight months.

Our dear brother is affectionately commended to the confidence and fellowship of our brethren in foreign lands and will, we are sure, be received with the same love which we ourselves experienced on the occasion of a similar visit, years ago. We are sure that the good sense, kind and tactful spirit, deep devotion and practical wisdom of our beloved brother will be made a blessing, a comfort and an unspeakable help to all our dear brethren in their difficult work and their lonely fields. We are also sure that the prayers of our people will uphold our dear brother in his long and lone journey. He has promised us a monthly letter, with illustrations, from the various fields he visits, and we shall hope to have the first installment for our March paper.

Missionary Conference.

An important conference of the mission boards of the United States and Canada was held in the rooms of the Protestant Episcopal Mission Board, and under their auspices, Jan. 11th to 13th. Most of the mission boards were represented, and valuable papers and discussions of present and practical questions of missionary polity occupied the attention of the great body of representative missionary workers present. These papers will be published in due time, and form a valuable contribution to the literature of missions.

Missionary Council in 1900.

In connection with the Missionary Conference of the officers of the various boards of missions it is proposed to hold, in the year 1900, an OEcumenical council of foreign missions representing all the Protestant missions of the world. The proposed meeting will be held in New York in 1900 about Easter, and will be attended by delegates from the various missionary societies and mission fields of Christendom. This will be a meeting of profound interest, being the third of a series of similar councils held during the past twenty years. Held, as it will be, on the margin of both centuries, it will be retrospective and prospective, looking back upon the most extraordinary century of Christian progress the age has known, and looking forward to the crisis, hour of the world. We may well pray that the Holy Spirit may so direct its leaders that it

shall inaugurate a crusade of universal missions that will bring the evangelization of all countries and tongues and tribes and nations.

Farewell Meeting.

A missionary farewell meeting of unusual interest was held in the Gospel Tabernacle, New York, on Sabbath evening, January 15, in connection with the departure of Rev. A. E. Funk for the East, and also with the outgoing of Rev. E. Kingman to the Soudan, Rev. R. D. Bannister for India and Rev. P. Rose for South America. The attendance was large and the interest naturally intense.

Mr. Simpson opened the meeting with a few personal remarks about each of the dear brethren who were about to leave, referring especially to Mr. Funk, and the close and cordial relations which they had always mutually sustained. Dr. Wilson then took charge of the services, and after reading a brief address of personal greeting and farewell to Mr. Funk from the members and officers of the Board and also of the Tabernacle Church, and, adding his own personal Godspeed, introduced Mr. Funk himself, who gave a brief and appropriate address, explaining the leadings of God in connection with his visit abroad, and expressing his deep appreciation of all the kindness and consideration which he had received in connection with the arrangements of his journey. He especially asked the prayers of his friends that his visit might be made a great blessing to missionaries abroad, nearly all of whom had been students under his own personal oversight, and the majority of whom were really members of the Gospel Tabernacle Church to whom he was simply paying a pastoral visit.

Mr. Funk was followed by Rev. P. Rose, who is on his way to South to labor in Chili with the special view of reaching the Indian population. Mr. Rose was formerly in the British army in India, and his training and experience give promise of a very useful missionary career.

Mr. R. D. Bannister followed with a brief address, telling the story of his life and his call to the mission field, and referring with grateful appreciation to the blessing he had received during the year he had spent in America.

Mr. Kingman followed with a few appropriate parting words, stating that he expected to leave for his field on the first of February, and asking earnest prayer for himself and fellow laborers. Notwithstanding the difficulties and dangers of Africa, he felt no fear for himself nor the hardships that he might have to face, but he asked prayer that God would raise up and send forth workers and open the Dark Continent for the entrance of the Gospel of Christ.

Rev. D. W. Le Lacheur gave the closing address, and spoke of the meeting as being his farewell also in a sense, as it involved his separation from his beloved work in China for the entire year. He felt he ought to be commiserated because he had to stay at home, but he was going to do mission work among the half-dead Christians in America for a while and forego the joy of his work among the heathen.

A brief ordination service, in which Mr. Kingman and Mr. Rose were set apart by a council of ministers of various denominations to the office of the ministry and the special work of foreign missionaries, followed. The meeting closed with a time of handshaking and personal greeting to the brethren who were about to leave, especially Mr. Funk, who took his departure early the following morning for the Pacific Coast, where he is to hold a few meetings before sailing for China and Japan. It was stated during the meeting that a kind friend of the work had generously contributed the money required for all the expenses of Mr. Funk, so that his journey will not cost the Board of Missions anything.

We are informed that the following itinerary of Mr. Funk's journey will be followed in the main as far as circumstances permit, and that he may be addressed by friends at these places with a reasonable certainty of receiving all communications promptly. Mr. Funk expects to reach Japan about the 15th of February and remain there most of the month, reaching Wuhu, China, March 1, and spending about six weeks in Central China; thence to North China, where he will spend the month of May with the Swedish mission. The post office address for Central China is Wuhu, and for North China Tientsin, care of Mr. Woodberry, C. and M. A. Mission.

Mr. Funk will visit South China in June, head-

quarters Macao; thence to India, where part of July and August will be spent, address care of Rev. Mark Fuller, Bombay. Thence home by way of Jerusalem, reaching New York from England by the first of October.

We are also requested to announce that in the absence of Mr. Funk, Rev. Joseph Williams, Nyack, N. Y., or 690 Eighth Avenue, New York City, will answer all communications relating to the Missionary Institute or the departments of missionary work in charge of Mr. Funk. Mr. Williams is Recording Secretary *pro tem* on the Board, and in touch with all the official work hitherto under the care of Mr. Funk.

Our Annual Business Meeting.

The Annual Meeting of the Christian and Missionary Alliance will be held as usual during the Easter holidays in the Gospel Tabernacle, New York. As Easter comes a week or two earlier this year than usual, our friends will take notice of the time and arrange to be with us at this important gathering. While not usually a large or great popular convocation like our summer and autumn conventions, it is a most important meeting for the workers and the work, bringing the officials of the Alliance into closer touch and uniting the work as an organized force as no other meeting does. We trust that the Alliance branches and State organizations throughout the country will be represented at this meeting, and that it will mark a new era of unity and progress in the work. We are glad to report that the blessing of God is richly resting upon the missionary work. Since the October Convention the monthly receipts have been unusually large, and we have been able to send liberal allowances to all our foreign fields and help our dear brethren in their hard work and lone fields. The Annual Report will be submitted at the Easter Meeting, and the officers for the ensuing year appointed. Full information and detailed announcements will be made in the next number of THE CHRISTIAN AND MISSIONARY ALLIANCE.

New England Alliance and Boston Convention.

The Annual Convention of the Boston Alliance and the New England work will be held in Berkeley Temple, Boston, January 31 to Feb. 3, 1899, under the direction of Mr. C. W. Moorehouse, Superintendent, who will give all necessary information and answer all communications addressed to him at 41 Union Park, Boston. Among others who are expected to address the meeting are Rev. Dr. Chappell, Rev. Dr. Gray, Rev. D. W. Le Lacheur, Rev. George Kibbe, Rev. A. B. Simpson and many others. A special meeting of the State workers of Massachusetts will be held on Thursday, February 2, for the purposes of conference regarding the State work with the President and Superintendent of the Home Field, Mr. Simpson and Mr. Le Lacheur. We are holding similar conferences with all the State workers throughout the country for the purpose of bringing the workers into closer touch with the various fields.

New York State Conferences.

The Alliance workers of New York State held an important conference of most of the State workers in the Wesleyan Methodist Church, Syracuse, January 18 and 19, Mr. A. D. Jackson presiding. Mr. Le Lacheur and other officers were in attendance. Plans for the State work were discussed and reports submitted. There is no State in which the Alliance work is in a better condition than the Empire State. This is largely due to the faithful and systematic care which has been given to this work by Mr. A. D. Jackson, our efficient State Superintendent. Mr. Jackson has put his whole heart into this work, and is in the closest touch with all parts of the field, traveling usually at his own expense from place to place and fostering the work in the most loyal and efficient way. The result is a group of Alliance branches which are enjoying great prosperity and liberally supporting our foreign work. These State conferences which Mr. Le Lacheur expects to hold with the assistance of the general officers of the Alliance all over the country, will be of great value in cementing the work and placing it upon a solid foundation.

Convention in Pittsburgh.

The Annual Convention of the Christian and Missionary Alliance of Pittsburgh, Allegheny and Western Pennsylvania will be held in Carnegie Hall, Allegheny City, February 12 to 15.

Full particulars of this important meeting will be found on our Christian Work page. This is one of the strongest centers of our Alliance work, and under the efficient care of Mr. Whiteside and his fellow workers it has steadily advanced in power and influence. While the death of our beloved brother, Mr. Conley, might naturally have seemed a heavy blow to this work with which he had been so intimately associated and which he so generously sustained, yet our beloved friends have not suffered this sad trial in any way to lessen their confidence in God or to weaken the work which is his most enduring monument, but with their trust in the Almighty Arm and in a spirit of unity and faithfulness they have pressed on, and the work today is in a better condition than at any previous period. To God be all the praise!

Conventions in the South.

Our Alliance work in the South is making encouraging progress. We have already about a score of interesting centers and branches in the States of Virginia, Maryland, the Carolinas, Georgia, Florida, Kentucky and Tennessee, and hope still further to extend the work during the year. The month of March will be devoted to a series of conventions in the southern field. Mr. Le Lacheur, assisted by the local workers, expects to visit all our branches in these States, and Mr. Simpson is planning to visit at least one central meeting in each State and confer with the State workers. Our friends in the South will please communicate immediately with Miss Agnew, Secretary of the Organization Department, 692 Eighth Avenue, New York City, so that as many places as possible may be visited at the least expenditure of time and money.

Divine Healing a Life.

The deepest and sweetest truth about divine healing is that it is the life of Christ made manifest in our mortal flesh. Acts and experiences are but stepping stones to habits and attitudes of life. The Lord lifts us by an act of faith and an experience of healing to a higher plane, where he wants us to abide in living fellowship with Him and draw from the fountain of His life so habitually that it will become a second nature and yet be supernatural.

There are lives which go through the toil and strain of earth's duties continually uplifted and enabled by supplies of strength, vitality and exhilaration that come from no constitutional source and have no scientific explanation. They are drinking of a Heavenly Fountain. They are breathing the air of an invisible world. They are "dwelling in the secret place of the Most High." "In Him they live, move and have their being," and "Because He lives they shall live also." They possess a charmed life, and while they are not always free from the attacks of the enemy and not exempt from liability to the poison that lurks in every breath of air, yet they have a source of quick relief, a constant supply to which they may instantly turn and in which they are kept in victorious life and strength and enabled to finish their course with joy and do life's work with zest, exhilaration and sufficient strength. They may not talk much about it, but it is their joy to live it in a life "at leisure from itself," and free to bless others and glorify God. Beloved, so may He live in you and me during this year that it may be true of our physical as of our spiritual being, "It is no more I, but Christ that liveth in me."

Our Publications.

The work of publication is one of our most efficient auxiliaries. The paper and books have been used in spreading Alliance truths and advancing our missionary work more than perhaps any other agency. We feel free, therefore, to invite the hearty co-operation of our people in this branch of our work. We are endeavoring to carry on the work of this department in the most accommodating and efficient manner. The officers in charge at Nyack and New York will always be glad to take any necessary trouble in giving information, filling

orders both for our own and other publications, and in promptly correcting any errors or mistakes that may inadvertently occur. There are sometimes detentions and irregularities on the part of express and transportation companies, or through the mails, and any complaint will be courteously welcomed and immediately attended to. Please report to headquarters any cause of complaint before speaking of it to others.

We again remind our colporteurs and friends who desire to spread the literature that on all orders of five dollars or over we will give a discount of fifty per cent., that is, ten dollars worth of stock for five dollars cash. This applies only to our own publications except hymnals, and to all the mottoes.

Next we beg to announce that we shall have a bright and attractive collection of new books, booklets, tracts and cards for the Easter Holidays. A special catalogue of these and other new publications will be sent on application. Address Christian Alliance Publishing Co., Nyack, N. Y. The following are some of our newer books and tracts: "Love Life of the Lord," a new and handsome edition, by Rev. A. B. Simpson, price 50 cents. "The Morning Star," by Dr. John Robertson, price 10 cents. "Hell," a booklet on future punishment, by Dr. John Robertson, price 10 cents. "Saved and Sealed," by Rev. Milton M. Bales, price 35 cents. A new book on India, by Rev. R. D. Bannister, price 10 cents (in press). "The Precious Blood," by Rev. T. C. Easton, D.D., price 2 cents (in press). "Friday Meeting Talks," by Rev. A. B. Simpson (new edition in press), price 40 cents; also a second series in preparation. "The Supernatural Hope," by Rev. A. B. Simpson, price 2 cents. "The Wonder-Working God," by Rev. R. D. Bannister, price 2 cents. "Divine Healing from a Medical Standpoint," by Dr. James B. Bell, price 5 cents.

A number of new volumes are in process of preparation and will be announced next month and also in our special catalogue. Please note carefully all orders for our publications should be addressed to the Christian Alliance Publishing Co., Nyack, N. Y. All orders for the monthly ALLIANCE paper should be addressed CHRISTIAN AND MISSIONARY ALLIANCE, 692 Eighth Avenue, New York City. Post office orders or checks should be made payable either to THE CHRISTIAN AND MISSIONARY ALLIANCE, or The Christian Alliance Publishing Co., but in no case should the order be made payable to the Nyack post office. Some friends have sent orders payable at South Nyack, and as there is no such post office it is impossible to collect them. All our banking is done in the city, and all orders should be payable there.

We are requested to announce that the agency for our books, tracts and mottoes in care of Mr. Godfrey, formerly of San Francisco, California, has been removed from San Francisco to 120 North Spring Street, care of "Realty Office," Los Angeles, Cal.

Mr. Varley's Articles.

Mr. Varley's paper in our last number was defaced by several misprints due to our own proof-reader. Please read twenty-eighth line, first column, "She could but," instead of "not;" third column, forty-first line, "shall alter" should read "shall attend."

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THE ROCK OF AGES.

AN ALLEGORY.

On my journey from New York to Chicago I enjoyed nothing better than the day spent at beautiful Niagara Falls. There is no greater favor the Lord can show us, no greater loving kindness, than taking us by our hand and leading us to some choice part of His wonderful creation, especially where His steps have not been marred by the hand of man.

Compelled to be careful with my purse, I meant to deny myself the pleasure of going into the Cave of the Winds and the Rock of Ages. But when I stood at the entrance and looked at the sign inviting people to step in and see the wonderful hidden beauties, a certain something in those lines harmonized so strongly with my inmost being, that all scruples vanished.

"Rock of Ages!" beautiful hymn which so often I had sung in solemn and bright meetings in London. "Rock of Ages, cleft for me, let me hide myself in Thee!"

"Go in, thou shalt learn a beautiful lesson!" Those words rang in my ears, and full of joyful expectation, just as a child standing at the threshold of the mysterious Christmas-room, I waited for the preparation required of all who wish to be taken to the Cave of the Winds. A young girl came and brought me a red woolen dress. "You must take off everything," she said, "and put on this." Oh, beautiful lesson! Take off everything! Ah, poor sinner, if you want to approach the Rock of Ages, let your filthy rags of self-righteousness go, come as you are.

"Just as I am—poor, wretched, blind,
Sight, riches, healing of the mind,
Yea, all I need in Thee to find,
O Lamb of God, I come."

With holy feelings I put on the red garment of Christ's righteousness, dipped in His blood, woven by the divine hands of Eternal Love.

Now I was right in the sight of God, ready to approach the throne of the Almighty; but ready to meet the dangers, the enemies lurking at the right and at the left of the way that leads to Him? Oh no, not ready for that! The young girl came again and gave me a yellow dress made of a stuff proof against water and wind. That was exactly the armor of God which the Apostle Paul tells us to put "on" in order to stand in the "evil day" (Eph. vi. 11, 47), after having put "off" the old man (Col. iii. 9). There is the helmet of salvation, there is the breastplate of righteousness, the girdle of truth, with feet shod with the Gospel of peace.

I was ready now, queer looking indeed, and the people "without" whom I had to pass, laughed at me. The children of this world, too, laugh at the soldiers of Christ because they are so unlike the champions of fashion, lust and pleasure; but never mind! don't be ashamed! put on the armor of God (Eph. vi. 2, 13), that you may be able to stand and "God speed" on your way! Be not afraid, your guide, an old, experienced man whose eyes tell of love and trustworthiness is standing and waiting for you.

The way to the Rock of Ages is neither smooth nor plain, but it resembles wonderfully the narrow path which Christian feet have trod, since our Lord Jesus called the first chosen ones to climb the heights of heaven.

First, it leads down many steps, one hundred and forty-eight I was told, a winding path. There is no stopping, your guide goes before you and an unseen power compels you to follow. You may not like it, that makes no difference, nobody likes to step into the depth of convicted sin. Your former quietness though it was the peace that is no peace, begins to be uprooted, the path seems to become dangerous, small stones give way under your feet, and water, water running over your feet—oh, blessed flood of repentance! "He that goeth forth and weepeth shall doubtless come again rejoicing" (Psa. cxvii. 6).

"Guide, mercy! I cannot go on!" The path indeed seems all water, the stones are slippery, and you can scarcely see in the spray from above.

"Follow close" says he, and he takes firm hold of your hand. This contact inspires confidence to your soul, you take fresh courage. Thank God! you need it. You are as near the gigantic waterfall as a human being can get.

"Look up," our guide says, and he turns us round in order that we may face the majestic sight. Alas! we cannot stand it. We wipe our eyes, we lift our faces, but only to shield them again at once, and in awe we feel conscious of what we are—poor frail creatures giving up to the mercy of our guide. What a deep lesson here! Certainly this is Sinai where we are standing. The floods of water rush over us, the thunders deafen our ears, we are altogether crushed and more than ever we are convicted of the holiness of the Holy One and the little bits of dust we are. Our hearts cry out for mercy. Praise God, there is our guide's firm but tender grasp again and he leads us away. Closing our eyes we follow him, gliding our steps so that our feet continually touch his. Up and down we follow, and we learn to trust. The waters from above cease and we begin to see—and there is the Rock of Ages!

It is a beautifully shaped rock, rising from among the waters, and you would like to be set upon it where the floods around roar and dash against it, bringing out its strength and beauty so much the more.

The rock stands immutable! Immutable? Alas, the tooth of time has gnawed it, too. I was told that it has been five times larger than it is now. Praise the Lord! our Rock of Ages changes not. "The Lord Jehovah is the Rock of Ages" (Isa. xvi. 4, margin). "Trust ye in the Lord for ever!" "Thou wilt keep him in perfect peace whose mind is stayed on Thee!" Blessed rest! here are the delights of sweet communion with Him who loves us freely and takes us in His secret place hiding us under the shadow of His wing from the darts of the enemy. "We shall not be moved" (Psa. xvi. 8).

But this is not the final end of our pilgrimage. Although the soul is standing upon Him, our Rock of Ages, we have to walk a long and weary path to and through the Cave of Winds, till we pass out of this life of trials into the higher regions of life, our souls unfettered by the weight of our mortal, sinful bodies. Yea, we have to pass through the Cave of the Winds, before we enter into the spheres of daylight, the "country that we seek." "Except a man be born again, he cannot see the kingdom of God" (John iii. 3). "Except a man be born of water and of the Spirit" (John v. 5). "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit" (John v. 8). You will never forget the hours when you were born again. They are sacred, the most sacred, I dare to say, in a Christian's life, and they fit us for all the hardships that we have to endure.

The path becomes more painful, more invisible, more uneven, more slippery than it was. Perfect obedience and trust are only learned when there is no other escape from death but just to shut our eyes, to yield ourselves with complete "abandon" to our guide, to glide after Him. If you fret and doubt, you suffer, nobody else. Turn your face wherever He says, else the winds will cut off your breath. Open your eyes and see the glorious sights, whenever He tells you to do so, or you will lose blessed hours of glimpses into an unknown land. If He bids you stop, obey and take fresh courage, else you will despair without the sweet moments of rest. If He tells you "Lean on Me with all your weight," do so, not minding what the world would say seeing you in your weakness, else the waters rushing over your feet will carry you away.

It is a way of hardship, of continual death (dying to self); but it leads to a blessed end. There you stand when all is over! A feeling of liberty and freedom, such as you never knew before, will come over you and you begin to realize what it means to be "a new creature." Earth seems changed; you are astonished not to see the wings which you feel you possess. Yea, "all things are new."

But there is another blessing on this way.

While you are clinging to your guide, you feel two arms round your waist, and looking back you perceive that you have become the guide to another dear soul; there is quite a little band hanging to each other. You come to the dangerous places. You feel their weight more intensely, you feel them pulling you back. If you lose hold of your guide, you are lost and they, too. What then have you to do? Cling with your whole strength! "And if I am too weak?" O, you foolish one! Would your guide allow you to become guide and burden bearer to others, unless He had tried your strength and found it sufficient? Cling to Him, get strength from Him and pass it on to others!

Oh, the triumph, when at the gates of new daylight you hold the certificate in your hand: "This is to certify that—has passed through the Cave of the Winds!" Thus our dear Lord will pass us over into the hands of His glorious Father who, opening His arms and folding us in His bosom, will say: "Well done, beloved child, go into the pleasures of thy eternal home."

STEPS IN SALVATION.

BY REV. MILTON BALES.

First. The very first step to be taken is confession. John, the beloved, sounds the word when he says: "When we confess our sins He is faithful and just to forgive us our sins" (1 John i. 9). There are no superfluous words in this text. For instance, the whole of my salvation, and God's glory thereby, hangs on that little word "if." However, it's great thought in the text is confession. This is the first step in salvation. Unless I confess to God my sins, I am lost forever. And no other step can be taken until I have thoroughly mastered this one. "He that covereth his sins shall not prosper, but who so confesseth them shall have mercy" (Prov. xxviii. 13). And it is as bad to apologize for sins as it is to cover sins up. Indeed, to apologize for them is but another mode of trying to conceal them. All sin is heinous and deserves strict punishment. Let us not attempt covering up, apologizing for or minimizing sin. With an honest heart talk it out to God, and He will be "faithful and just to forgive."

We should also confess our "faults" (*Paroplosia*, false steps, trespasses, sins), one to another, and forgive one another. This will humiliate us, and humiliation is what we need. Somebody has said of David that he was a good confessor. Oh, dear unsaved one, confess it all, confess it now to Jesus and your heart will melt within you, and grow tender and tearful, as you tell Him all about it. Having taken this step you are prepared to take the next. But none of God's steps can be omitted. Look up and say: "Oh, God, I take it now! I confess to Thee all my sins!"

Second. The next step in salvation is repentance. In Luke we read: "Except ye repent ye shall all likewise perish" (Luke xiii. 3). Peter, in Acts iii. 19, charged home to the Jews the crucifixion of our blessed Lord, and he faithfully exhorted them, "Repent ye therefore and be converted, that your sins may be blotted out."

There are two elements in real repentance. Indeed, there can be no Scriptural penitence except where these two ingredients sweetly blend. The first element is sorrow—sorrow for sin. And this sorrow He Himself breathes into us. The next element is quit, and this, also, He gives us the power to do. Paul, in II. Cor. vii. 10, tells us that "Godly sorrow worketh repentance (please notice the tense of the verb). And in Isaiah lv. 7 we read: "Let the wicked forsake his ways," quit them, turn his back upon them. I am convinced that both Pilate and Judas were sorry for what they had done, but they did not "quit their meanness" and Judas even went out and committed suicide. Surely there could be no real penitence here. Dear sinner, are you sorry, are you very sorry for your sins? Are you sorry enough to quit? Tell Him so. Repeat it, it's full of music. Both God and good men incline their ears and sincerely rejoice when these Gospel notes are dwelt on. Look up even now, as you silently and prayerfully read these lines, and say: "Oh, God, I here and now take these two steps. I take them deliberately. I take them surely. I now and here confess to Thee all my sins, and I do repent."

Third. You are now ready to take the last step in initial salvation. I hasten to tell you what that step is. It is just a little word of four letters—take.

From "Saved and Sealed" in press.

BE YE HOLY

FOR I AM HOLY

A THREE-FOLD MOTTO.

By Rev. F. B. MEYER.

Let me for the year give you the threefold motto which I take from Luther's Bible. "Be silent to the Lord, and let Him mould thee; fret not." Our own English version gives the words thus: "Rest in the Lord and wait patiently for Him; fret not;" but I like Luther's version as I have quoted it. There is a great deal of fret among God's own people. I will speak of it in three directions—fret in prayer, fret in usefulness, and fret in the growth of the Christian life. In each of these three departments the message of God to us today is, "Be still; rest in Me; wait for Me, and I will mould thee."

First, as to prayer. With many of us it is rather a mental exercise than a waiting on God. We gird ourselves to agonize and strive with God with too much of the energy of the flesh. We desire the conversion of our Sunday-school class or our congregation; for the success of this work or that. We frequently go to God in prayer as though by the intensity and impetuosity and vehemence of our ejaculations and agonizings we will appease Him. I have sometimes met with people who reminded me of the priests of Baal, who cut themselves and cried, "O Baal, hear us!" from morning even till noon, as though we were going to compel God to do as we will. A man does not prevail with God that way. In your own home what is it that prevails with you most? It is not the boisterous strength of some child that will have its way; but the helplessness of the little cripple that lies in that bed. As that little helpless one looks up to you there is more that touches your heart in its mute appeal than in the strength of the other.

So it is in dealing with God. True prayer is getting into sympathy with God; in knowing what God wants to give us; in understanding the mind of Christ revealed by the Holy Ghost. In your prayers this year be less eager to impress certain things on God than to let Him impress things on you. Instead of going to God with a certain programme, let God inculcate upon you His programme. If in your daily prayer you would quietly wait and stay your fever, your passion, your vehemence. till the Holy Spirit moulds you, you would find yourself presently more vehement, more intense, more ardent, not with thoughts and desires generated in your own heart, but with thoughts and desires that have descended to you from God out of heaven.

So much of our praying time is wasted time, because we are not in the current of God's thought, we are not in a line with God's purposes. We want this and that, as the woman did who came to Christ about her daughter. She had to learn to put Christ in His place, and to take her own place among the dogs, and then the answer came. You say you must have your child converted. Yes. But if you "be still" about it, and trust God, you will find that His desire will animate your prayer. You will not pray for the child to be converted because it would be such a relief to your house and to yourself to have her sympathy; but you will want her converted because God seeks it for Christ's glory.

So also about our Christian work. I know my own heart, and judge by it of the hearts of other believers. There is so much Christian activity, so much advertising, so many new methods, so many rather sensational philanthropies in our church work. We do so much more philanthropic work than our forefathers did; we are so thick on the ground; we want to keep our church well to the front; we are eager not to be left behind in the busy rush. We say we want to do as much good as we can, and probably we mean it, but yet we take care still to be well in evidence.

Here, again, comes our motto, "Fret not." Do not be so impassioned. Do not be always seeking new methods. Do not be always looking into the papers to find some new thing that you may adopt. Do not be tearing leaves out of other people's diaries, so as to reproduce them in your own life; they may not at all pertain to your disposition or idiosyncrasy.

A great deal of the work that we have done in the world will not bear inspection: we might as well

not have done it at all for all the good it has effected. We promoted it. We threw ourselves into it. We collected the funds. We sustained it. The whole thing emanated from us, and ended with us. If we would do less, and quietly permit God to mould or fashion us, He would show us just what He wants. If other men did more work, made more show, it would be sufficient for us to stand before Him and say: "It is enough for me to serve Thy purpose in the world; I will not fret myself."

You say, "Do you not think that might lead to indolence and inactivity?" Put your question to Paul, and ask him what he makes of it. You find that all through his Christian life he is perpetually talking of work; "yet not I, but God who energizes in me mightily." The result in his life was that he could not be in a city for an hour without talking to a demoniac; he could not be in prison, but before midnight he convinced and baptized his jailer; he could not stand before a Roman governor, but he almost persuaded him to be a Christian; he could not be tied to a soldier for a few hours, but he would speak to his guard in the power of Christ. Talk about taking things easily! When you have the dynamics of the Holy Ghost in you, as we well go to an engine and suggest that it should take it easily along the line when the furnace and the steam are in full blast.

A word in closing about character. I have often met those who say they are not making as much growth in grace as they would like. They rush to this convention and to the other; they read a variety of devout books; they try all kinds of methods, and they are perpetually endeavoring to acquire something. A friend of mine put it so truly the other day. She said that for four years she had been trying to attain something; now she saw she had to obtain it. There are plenty of people trying to attain to something—Holy Ghostfulness, Pentecostal power, deliverance from sin, and so on—always trying, fretting and worrying over it. Whereas the true way to be really holy, really full of God is to be still. I have found such help lately in my life in sitting still before God—not in trying or reading or agonizing, but simply waiting with all the windows and doors of the soul open to the South wind. That is the way to get holy—let God into you. Fret not therefore in prayer, in regard to Christian work or to Christian character. So may God give to each one of us years full of Himself, till Jesus Christ come.

THE CONSTRAINING LOVE OF CHRIST.

By GERHARD TERSTEGAN.

The love of Christ constrains the believer into suffering and through suffering. This sounds strange, and yet it is true. The individual is frequently placed so wonderfully and unexpectedly in some painful situation that he knows not how it happened—he is, as it were, pressed into it. Some particular person must just speak or act toward us in such a manner; some expression or circumstance is taken in a wrong light; things must so happen and follow one another that we may just have a little trial, cross or suffering. It is not necessary that such things be always great or important. The love of Christ often makes use of a trifle, and knows how to touch us with it in the most sensible part. Thus it happens with regard to the body and outward things, and thus it takes place also with reference to spiritual things in innumerable different ways; and it is the love of Christ that does it, although we are ready to ascribe it to some other cause.

Weak and timid souls may often distress themselves much by an unbelieving anticipation of future external or internal sufferings, temptations, etc. I know not what kinds of trials, which may perhaps never befall them. Their language is, "If I have ever to suffer that which so-and-so has to endure, if I have to tread in this or that difficult path, I know it will be impossible for me to bear it."

Ah, my friends, do not torment yourself with unavailing care and sorrow. Trust in love, that it will impel you to the cross and through the cross

I mean, be without carefulness concerning the future. Love distributes afflictions wisely; she understands the matter better than we. As long as we remain little, weak children, she will not impose any heavy burdens upon us.

But, whatever we may have to suffer at the moment, we ought to receive it as coming directly from the hand of the love of Christ, and not as from any particular individual. When Christ suffered He did not regard His sufferings as proceeding from the Jews, the Pharisees or Pilate, but as coming directly from His Father's hand, and said, "The cup that My Father hath given Me, shall I not drink it?" Therefore do not think so much of the affliction as of Him that sends it. If the case be thus, my friend—if thou believest that it is Christ Himself who sends thee any particular affliction—oh, how precious, how estimable and lovely ought everything to be to thee, that proceeds from a hand so dear! Think how much He has suffered for thee; wilt thou not, therefore, endure a light affliction to please Him?

Think not so much of affliction as of the love of Christ. Love Him and thou wilt be able to endure all things. What cannot love do? What have so many thousand martyrs and numberless other holy souls endured, what were they enabled to endure, solely because they were constrained to it by the love of Christ! The love of Christ imparts a growing willingness to suffer, and secretly keeps the soul as if nailed to the cross; so that frequently, when she is in painful situations, she would not descend from the cross to let nature breathe even were she left at liberty to do so.

The love of Christ must constrain us to sanctification. How repulsive and unpracticable do many persons regard their sanctification! To live so strictly as the Scripture directs—to become so meek, so devout, so humble, so pure, so blameless and so holy—they think it impossible, and they cannot by any means endure or attain it. True, my friends, when the severe reproofs of Moses in the conscience impel you to it, it is impossible; and when you constrain and force yourself to it it is unattainable; but it may be attained, and that very easily, when we let the love of Christ constrain us to sanctification.

Ah, what anxiety do many show, and what pains do they take to become holy by their own efforts! Oh, my dear friends, all you have to do is to love Christ, and to unite yourself with Him by faith, love and prayer, as the branch is united to the vine. Does the branch find it difficult to bear sweet grapes? Is it necessary to compel it to do so by command, threatening and rough usage? Oh, no! the whole process takes place very quietly, easily and naturally; the branch merely abides in the vine and imbibes its noble sap, and then it flourishes and bears fruit without any further trouble. It is thus that we ought also to act. "Abide in Me," says Christ, "and ye shall bear much fruit." We have only to love Him, to remain inwardly secluded in His love, and, as barren branches in ourselves, let the pure and divine influence and power of the precious love of Christ penetrate our whole souls. We then become, as though naturally, a people dear and acceptable to God, and filled with all the precious fruits of righteousness, to the praise of Jesus Christ. The virtues then become easy and natural to us, and we esteem ourselves happy in being able to live to Christ according to all His good pleasure.

And really, if it were possible—which it is not—that we could become holy by our own efforts, yet all would be only an imperfect, lifeless and worthless phantom, proceeding from the will and power of man—an attainment in which we only regarded and loved ourselves. It is the love of Christ which must impart true life, power and value to all our godliness, works and virtues. Paul, therefore, knows not how sufficiently to recommend this excellent way. "Though I had the tongues of men and of angels," says he, "and have not charity (or love), I should be as sounding brass," and so on to the end of the chapter, which you will find in his first epistle to the Corinthians, which you may read at home.

The love of Christ will gladly keep us all the day near itself and within its influence, urge us on our way, and, by its constraining influence, preserve us from wandering either to the right hand or to the left. Oh, if we would but carefully abide within its precincts! Persons often make to themselves a variety of good maxims, rules and regulations for their conduct which I do not entirely reject.

There is no better rule, regulation or precept than the love of Christ, which is inwardly so near us.

I AM THE LORD



THAT HEALETH THEE

WHAT SHALL I DO IN SICKNESS.

By Rev. MILTON M. BALES, Chicago, Ill.

Well, beloved, has your attention ever been called to the fact that in the Word of God there is something for every hour of decision that can ever come to your life? How deeply necessary then that we be familiar with that book of information! And God has anticipated our question, and answered us 1800 years ago. In James v. 13-16 we read: "Is any sick among you afflicted? let him pray. Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. Pray one for another that ye may be healed. The inwrought fervent prayer of a righteous man availeth much." And then He proceeds to encourage us to pray by telling us of Elias, who was a man of like passions as we are, and how God heard and answered him.

Now God has here told us exactly what He would have us do in hours of sickness. It remains to be seen how strictly we will obey Him, and it is yet true that "the obedient shall eat the fat of the land." It does not read: "Is any sick among you? let him take medicines and pray God's blessing upon them." However, this is the way most people read their Bible. But the really obedient child does just as is told it. He does not add a word or leave out a word. This would be disobedience, and could only be met with punishment. Besides God is a jealous God. And He knows if medicine is resorted to, medicines will receive the praise; we will soon be saying "it did it," instead of "He did it."

In Matthew, fifteenth chapter, Jesus says that healing is "the children's bread." Healing is not therefore for the unsaved; and my experience proves that we must not only be children, but good children. Bread is something to be taken, appropriated, claimed. It is not primarily something for admiration, or even to play with, but to be taken. Hence we read: "Take, eat." Unless you take it, you can starve to death with a whole barrel of bread within your reach; exactly so is it with Christ and His salvation and His healing. Unless I take Jesus and my pardon I must die in my sins; and unless I take Jesus for my healer I will never be healed. I get no more than I take of anything. Indeed, it is either "take" or do without. God will not thrust either Himself or His holy benefits upon me.

Jesus also tells me what to do in John xiv. 13: " whatsoever ye shall ask in My name, that will I do." Not something else, but "that." "If ye shall ask anything in My name I will do it." Not something else. "Whatsoever" certainly means whatsoever. God always says what He means, and means what He says. But to ask "in His name," is to ask in the nature of Jesus. Indeed, it is the very nature of Jesus in us praying "with groanings which cannot be uttered." Then if I have much of His nature in me I will have much prayer answer. If I have but little of His nature in me my prayer answers will be few and far between. This accounts for John Wesley being able to pray even for his lame horse, and it was healed. Everything means everything. "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." And I also find it most victorious if I cannot somehow alone grasp God for my body, to call somebody who knows Him well to pray with me. For has He not said: "Where two of you are agreed on earth as touching any one thing it shall be done unto you of My Father which is in heaven." Some few weeks ago a felon was developing on my thumb. I had prayed but somehow no change was noticeable. I soon thought of this text, and summoned my dear wife to my side, and we together, as we so often have done, claimed the dear Lord for my swollen and painful member. Inside of two or three hours it began to itch. Of course I knew what that meant. Then the skin soon began to wrinkle somewhat, and inside of a few hours this evil thing had all disappeared.

What do when sick? Pray. Pray first that God

would graciously teach you the lesson He would have you learn by this affliction. Be very desirous of finding it out. He never allows the devil to touch you without a wise reason. Then having found out why, ask Him in Jesus' name to heal you. And if you seek Him with the whole heart, nothing doubting, He will be found of you. But real prayer has always in view the very glory of God, and not my own gratification, or comfort. Real prayer is also asking in the will of God. "He that cometh unto God must believe that He is, and that He is a rewarder of those who diligently seek Him."

Oh, what cannot prayer in the spirit and will of God accomplish! The very infinite resources of our God are at the disposal of loving, obedient, believing children. If our conception of God is such a meager one that we fancy He can not work without means and help, we do not, I fear, know Him very well. He is a perfect Saviour. But if He needs and must have my help, then He is imperfect and dependent. True He generally works by means. But if we are in the place of prayer answer, He will manifest His almighty power without our help.

Oh, how much depends upon whether we are in the place of prayer and prayer answer! In April of this year (1898) I visited Mammoth Cave in Kentucky. One day my guide was telling me about the echoes I would hear if I stood in a certain spot. Then he said: "say hello." I did it, and until that moment I never fully knew how forceful and perfect an echo might be. I got an answer, clear and unmistakable, and I never will forget it. Then he bade me stand within perhaps a foot of that very spot, and say the very word I had just called out with such wonderful results. I did it. But there was no echo, no answer. Then I thought how absolutely necessary it is for us if we are going to expect God to answer us, that we go and stand in the very place of prayer answer. Then a voice will come back to us from the skies, and our hearts will be glad, and we will recognize it as the very voice of our Father.

What do when sick? Anoint with oil, and pray. Oil is a type of the Holy Ghost, in the Bible. The Holy Ghost is the executor of God. What is done, must be done by Him. The oil is simply a recognition of Him, and it also stands for obedience if we use it. Let us shut ourselves up to prayer. "The prayers of the righteous availeth much." God says: "Unto Me shall all flesh come." "Is any thing too hard for me to do? Behold I am the Lord, the God of all flesh." "All things are possible to him that believeth."

What do when sick? Drink. Drink deeply of the resurrection life of our blessed Lord. Drinking is a process. "Whosoever drinketh," note the tense. It is not "take a drink," but drinketh. Oh, how many, when sickness touches them cease drinking and begin to complain or grow cross! Keep drinking, for His very life is full of health and healing. As you inhale the air and exhale the impure consumed air from your lungs, so you may learn to breathe out your sicknesses, by inbreathing His holy and healthful life. Apprehend Him in you for health. That is even much higher and sweeter than healing. Christ in me, my health. But you must apprehend Him for all this or you will realize none of it. In Psalm lxvii. 2 we find these precious words: "Thy saving health." Oh, have we found out what that means? It is a taste of millennial gladness and strength. This is "health to thy navel, and marrow to thy bones."

Let me now say a few words about symptoms.

Salvation for the soul and salvation for the body are very, very similar. For instance, after a soul is converted the devil persistently tempts, and annoys. He does not altogether leave you to sail to heaven on "flowery beds of ease," but he tempts you along your old lines of trouble. Exactly thus is it after we are healed in answer to prayer. The devil—this same devil—will see to it that we have symptoms of the old trouble. But in those hours we must persistently, in the very teeth of the symptoms, claim our healing and call upon God to keep us. Neither must we believe that the old trouble

has returned to us because of these feelings. So long as we "reckon" ourselves healed, God will meet us in the reckoning, and make it real to us. After I was healed of eczema over four years ago, within a month my hands were much inclined to itch, but I persistently declared, and often audibly, "Oh, Lord, Thou hast healed me! I am healed!" And I would repeat it over and over again, and not once even allow my cuffs to satisfy in the least the itching. Then it would soon leave me. This was to me a great lesson. It proved conclusively to me that the devil was the author of my sickness, and when he found me persistently resisting him by calling upon the Lord and giving him no quarter, he would leave me. Over three years ago a lady in my church was healed, in answer to prayer, of a twelve years' chronic bowel trouble. In just one year from the day she was healed, many of the old symptoms returned. In great perplexity she came to me, and hurriedly told me that her old trouble had returned. "No," said I "you were healed one year ago. The devil is only trying now to seat himself again in your body; but do not recognize him. Say, I do not know the man, Jesus is my healer this moment." This was glad news to her. She did it, and is still healed of her old chronic difficulty. If she had weakened then, and grown fearful, and ceased to "reckon," I have no doubt but that she would be an ill woman today.

Oh, beloved, when the testing days come, and come they surely will, fly quickly to your "City of Refuge." Give no quarter to the devil. "Submit yourselves to God: resist the devil and he will flee from you."

Let me now close by giving a few testimonies to healing. I have prayed with many in the past four years, and God has graciously answered the prayers.

First, let me humbly say for myself and family that He is our Healer. He has even healed us of our inherited diseases. I inherited from my father sick headaches. I had them in exaggerated form all my life until four years ago I definitely claimed Jesus as my Healer, and have never had but one attack of it since. Be it said to His glory, they have gone. When I received the anointing of the Spirit four years ago I was suffering extremely with nervousness. I had overworked. I was actually afraid to enter the pulpit for fear some serious thing might occur, but when He came in my nervousness fled away, and I have been as free as a bird to this day.

It was a morning in May, 1894. My dear and faithful wife was in the diningroom doing up the morning work. I was sitting in the livingroom reading a book. My hands were very sore with eczema. I had inherited it. I relegated, as many of my brethren in the ministry do today, everything like healing to the days of the apostles. Somehow I had not read of Wesley and Luther, Benson and Francis Ridley Haugvald, Carosso, Origin, Tertullian, Dr. Cullis, Andrew Murray and Dr. Gordon trusting the dear Lord for their bodies. And I thought all people were cranks who talked of such things now, but something seemed to speak to me that day and tell me to go to my closet for prayer. I quietly laid my book aside, and, entering into my closet, I closed the door. And I cried, holding up my sore hands to God: "Oh, God, these sore hands do not glorify you. With these sore fingers I shake hands with the people as they come and go from Thy house. And I even administer the sacrament from these fingers. One brush of your mighty hand would take all this eczema out of my blood." This was every word I uttered. That instant the faith was given me for my healing. And just like a man converted at the altar of prayer, who leaps to his feet and declares, "I am saved! Jesus saves me!" so I leaped to my feet and seized the door-knob and slung the door hastily ajar, expecting to see every sore literally gone. But my hands looked as of old. Nevertheless I had "the substance of the thing hoped for." I ran quickly and told my wife. We mingled our tears of gratitude together. Within three days all signs of the horrid disease were gone, and I am a free man yet today. Halleluiah! Jesus healed me! Who says, "Keep still?" I dare not. Others have the same trouble, and if I tell them of my Jesus, the Great Physician, they will also trust Him and be strong. "Ye are My witnesses."

And my daily prayer to God is that He may keep me at His feet in the deepest humility, and bury me ever deeper in His death and grave, and keep me out of sight, that men might see Jesus only!



THE FINAL CONFLICT.

By REV. F. L. CHAPPELL.

As we enter upon another of the closing years of the century, and note the increasing signs of the coming end of the age, and think back over the campaign that has been waged for thousands of years between the Lord and Satan, we wonder around what special point the final battle will gather. This supreme conflict pertains not only to the earth, but also to the heavens; and it is in the heavens that the final victory commences (Rev. xii. 7, 12). And yet it is by means of those raptured from the earth to the heavens that it is gained. Therefore it is around the rapture that the final interest centers. This fact is vividly set forth in Rev. xii. 4 by the efforts of the dragon to destroy the child that is to be raptured.

But who are those that shall be raptured and how are they prepared for that event? Evidently those in whom salvation has reached their organic being—those who have looked forward to such a consummating event and have had faith for it (Heb. xi. 5) and doubtless have had earnest of it (11. Kings ii. 16; Acts viii. 39). It is for this "redemption of the body" that the spiritually minded groan (Rom. viii. 23; 11. Cor. v. 2) and it is in respect to this that the Spirit helps our infirmity making intercession for us with groanings that cannot be uttered (Rom. viii. 26). This is the ultimate "will of God" concerning us (Rom. viii. 27 and xii. 2); for it is not until redemption reaches the body that salvation is complete. Therefore, generally speaking, we may say that it is around the physical aspects of redemption that the final conflict centers. There is no complete victory either for the individual or the race until the body is saved. And although this salvation at the last shall be "in a moment—in the twinkling of an eye, at the last trump" (1. Cor. xv. 52), yet that supreme moment does not come without faith and hope being directed to it. And faith and hope are not directed toward it without strong efforts on the part of the enemy to defeat such direction. Hence the conflict.

And as we review the past and note the present we see somewhat how this gathers in interest in modern times. It was not until the present century that Christian thought was much aroused in this general direction. Only in this century has even the resurrection been really presented as the goal of the blessed dead. Previous to this to die was represented as being saved. Death was preached as the gate of endless joy. And this is too much the case with many at present. And surely it is only during the latter part of this century that the hope of rapture without death has been entertained. And the same may be said of divine healing and of the Spirit's operation on the body generally. All this class of truth is comparatively new in the apprehension of the modern church; and it is not even yet generally received among professing Christians.

And yet there is hardly any other truth that is set forth more fully in all the Scriptures. Especially is it set forth in the career of Jesus Christ, who is the truth embodied. Moreover this is the truth that distinguishes Christianity from other religions. Indeed, it may be called specifically "the truth" (11. Thess. ii. 10, 12) as distinguished from the lie of Satan. And it is for this reason also that Satan so opposes it. But it is the truth that must receive full credence in order to victory, and consequently the truth that will be most hotly combated and around which the final conflict will center.

Therefore a few practical suggestions on this point may be of use that we may understand the conflict.

And first we must see this truth in the Scriptures. And we must see it there not as some occult or doubtful doctrine, but rather, as it is, the plain, hopeful, cheering, realistic evangel of a full salvation wrought by the power of God. We must see it in the Scripture for we shall find it no where else. It is not in nature nor in the natural man, nor in the natural man's thought. But it is in revelation and especially seen in the Supernatural Man Jesus. It is in His birth, in His works, in His transfiguration and in the resurrection. It was evident on

Pentecost and in the days following and in all primitive Christianity.

But second, we must expect opposition to it. Notice how this precious and distinctive truth aroused bitter opposition and was quickly suppressed in order to the apostasy. The enemy met it in the early days with his malignant and cruel power. The opposition to it crucified Jesus because He raised Lazarus, stoned Stephen while his face shone, and banished the thought of it from the Church that it might not bring the blessed consummation. And as it is revived in these latter days there is the same spirit of opposition to it, though perhaps manifesting itself in a different way. But no sooner does one fully grasp the thought of the supernatural and look for its working in the physical realm than pain and darkness come down upon him in strange and unexpected ways and from quarters he would little expect.

But, third, we must set our hopes determinedly in this direction. Instead of allowing opposition and failure to drive us back to the realm of nature and lead us to look for the operations of the Holy Spirit only in the realm of the spirit and the mind; we should resolve that our religion should be considered defective until our physical nature is touched by divine power. What an utter failure would have been the ministry of Jesus and the apostles had it touched only the spirits and minds of men as current Christianity does now! What a comparatively inspired book the Bible would be if there were no miracles in it touching the physical realm! And can we lay just claim to a Biblical Christianity when we have nothing to show of the working of supernatural power in the physical realm? We need a new reformation along this line. How can we expect the coming of the Lord when we have no earnest of what will be done at that sublime event? Is it not folly to content ourselves in teaching only the spiritual rudiments of Christianity if we really are expecting the physical developments of the day of the Lord?

But fourth, we should be surrendering ourselves to this working not only in the way of divine healing and impartations of physical vigor; but also to those more manifest operations of the Spirit that were so normal in Bible times, but are regarded as abnormal now. We hear a great deal about surrendered wills and obedience to the calls of the Spirit. But did not Philip yield as readily to his transportation to Azotus as he did to the command to go into the desert? And was not Peter as ready to raise Tabitha as he was to preach the Word? This may be indeed the "age of silence." But is it forever to remain such? Shall we not have foregleams of the glory that is so soon to fill the earth? Why is it that we have no more evident supernatural working among us. Unless it be that we are really afraid of such things and are virtually withholding ourselves from them? How can we expect to be caught up to meet the Lord in the air unless we have been somewhat willingly initiated into the power of the Spirit over our bodies? There may be danger of fanaticism along these lines, but on the other hand, there is also danger that natural law and past experience and timid dread may hinder us from measuring up to the requirement of the hour and so hold us in weakness?

At all events let us see where the final conflict is to be fought, and present our bodies a living sacrifice that we may prove what is "the good and acceptable and perfect will of God" concerning us.

WAITING FOR THE KING.

By ELIZABETH BROWN, Jerusalem.

When the German Emperor was in Jerusalem, a few weeks ago, I could not but be impressed with the constant, eager waiting for the king. All the while he was here the people used to gather and crowd the cross streets till they were almost impassable all along the route over which the king and his attendants were expected to pass. Day after day they would thus gather and wait to see the royal party.

How persistent they were! Twice, or often four

times a day the crowds would gather! Everybody wanted to see the king every time he passed. Every other occupation took a secondary place. Nothing could equal in importance an opportunity to see the king. And how patiently they waited! It mattered not to them how hot the sun streamed down upon them, nor how uncomfortable their seats (if, indeed, they were fortunate enough to find a place on a stone wall or a house top), nor how closely they were crowded together. Nor did it matter to them how long the king delayed his coming; there they stood or sat for hours (for most of these poor people have little idea of time, and would gather sometimes hours before the time appointed), patiently waiting for another sight of the king and his retinue.

Then, too, they were untiring. They waited till he came. Nothing discouraged them, and nothing but a sight of himself satisfied them; and at last the hearty cheers all along the line announced that their patience had been rewarded and that his appearance had satisfied them, and told of their appreciation of his gracious salutation, which he gave to all, rich or poor, official or peasant, as he rode along.

Then, aside from the crowds of peasantry, were the soldiers, whose sole duty was to stand shoulder to shoulder, two rows deep, all along the way over which the king was about to pass. From early morning until he had returned to his camp for the night, there they stood, their guns by their sides, waiting for the king, watching and caring for his person and interests.

Does not all this bring to mind I. Thess. i. 10, "And to wait for His Son from heaven?" Are we waiting as faithfully, as constantly, as patiently as did these? Do we think "the tarrying long," and, becoming discouraged, fall back and lose our interest and place, which others press in and take, while we are pressed out and set aside? Do we say, "The difficulties are so many, and the fierce heat of the day, and turmoil and jostling of the masses around us are more than we can bear," and fall back to seek refuge and shelter in some quiet, shady nook? Do we say, "Why should we while away the time thus waiting—waiting—waiting?" Ah, let us remember that "He also serves who only stands and waits." Our Master said, "Blessed is that servant whom when his Lord cometh shall be found so doing"—not idling, not nervously rushing here and there, trying to do, do, do, but waiting—quietly, patiently, expectantly, for Him. He will surely come. He has said it. He has tarried now so long that the time of His coming must be near at hand.

What if one of those soldiers had said: "Oh, the emperor tarries so long. May be he has overslept; or may be he is tired and will not come out this afternoon. I think I will not stand here any longer in this burning sun, and tire myself keeping the crowd back; better for me to go and do something!" The only reward for the waiting and watching for the German emperor was a glimpse of one of earth's princes, but He for whom we wait is King of kings and Lord of lords, and He has promised that when He comes it will be to receive us unto Himself, that "where He is there we may be also"—to be with Him, to become part of His retinue, yea, and even to reign with Him!

Oh, let us not grow weary, but let us, in this new year which God has given us, watch and wait, patiently, eagerly, expectantly, for our King. Let us not be discouraged nor faint because of the heat while He tarries; for He is surely coming—He is coming soon! Hallelujah!

O Brethren in the Church! Christ is coming, and what are we doing? If you will just believe that God gives each one work where it is best and uses the workers as He sees fit, there is no greater honor for one than for the other.

Why is it that Christians are so eager to take the worst interpretations of the acts of other Christians? Paul says not in rivalry.

I remember once that I went to a town that was desperately hard, and the steel with which I was excavating for jewels flew back and hit me in the face. A few weeks later another went and the jewels I had dugged for he found. Oh, I tell you, the envy that arose in me was bitter, and for weeks I fought it down.

"Our beloved brother Paul," says Peter, though Paul had to stand up and reprove him. God help us! "The day is at hand." JOHN ROBERTSON.



The International Sunday School Lesson

By Rev. George P. Pardington, Ph.D.

FEBRUARY 12, 1898.

Christ's Divine Authority.

John v. 17, 27.

Golden Text.—This is indeed the Christ, the Saviour of the World (John iv. 42).

INTRODUCTION.

According to the Gospel of John, the lesson for today follows closely the one for last Sunday. The expression, "after these things" (v. 1), however, marks an interval of probably three months. This brief intervening period seems to have been occupied by a tour of the cities of Galilee, during which occurred the calling of the disciples and the draught of fishes, and sundry conflicts with Christ's enemies. The visit to Jerusalem was on the occasion of the celebration of the second passover in Jesus' ministry. The only incident that occurred there was the healing of the impotent man as the result of which arose the controversy with the Jews, a part of which forms our lesson.

I. The divine claims of Jesus disputed by the Jews (vs. 17-19).

EXPOSITION.

Christ had restored the impotent man on the Sabbath day, and it was this fact, perhaps more than the act of healing itself, which had aroused the opposition of the Jews. The real question in dispute was the true character and right observance of the Sabbath. The Lord defended His action by His claim of equal co-operation with God not only in creation but also in redemption and providence. His reference to God as His Father gave the Jews a deeper ground of opposition, viz., its clear and unmistakable claim of equality (see John x. 30). There is, perhaps, in verse 17 a dispensational reference: God worked in the Old Testament, and now in co-operation with Christ works in the New Testament. Both verbs rendered "worketh" are in the present tense.

TEACHING POINTS.

1. Christ is the same yesterday, today and forever. His work is working for the good even of sinners, and is ever ready to help those that need Him.
2. The Sabbath is a day of rest and worship. It is also just the day to perform deeds of mercy and helpfulness.
3. We cannot understand the mystery of the Trinity. Although two persons, yet the Father and the Son are one. Jesus is divine and, equally with God, is to be worshipped by us.

II. The mutual relation of the Father and the Son (vs. 19, 20, 22, 26).

EXPOSITION.

In the verses which we have included in this section the mutual relationship of the Father and the Son is beautifully set forth. We may notice the following elements of this personal union:

a. The Father and the Son are both the source of life. With reference to Christ this same truth is expressed in chapter 1. 4. The word here translated life, has several meanings in the New Testament; for example, simple existence or vitality, spiritual life and eternal life. Here the manifold meaning of the word is meant.

b. The filial dependence of Christ upon God (v. 19). Although Christ claimed equality with God and is Himself the center of life, yet He was dependent upon His Father. He was again in His ministry He stated His absolute dependence upon God. In this verse there is also the clear expression of the oneness of Christ's works with those of God. Perhaps the term imitation would express the thought.

c. The confiding love of the Father for the Son (v. 20). The verb "lovethe" in this verse is the strong word for love, expressing the intimate and even endearing attachment of the Father for the Son. To Christ God revealeth all things. Between them exists the most perfect oneness of sympathy and purpose. This section gives us an inner picture of the heart of God which we cannot fathom. We can only stand outside the parted veil and gaze in reverent awe.

d. Both the Father and the Son are to be honored alike (v. 23). This fact naturally grows out of their equality.

III. The mutual word of the Father and the Son (vs. 21, 22, 27).

EXPOSITION.

While the Father and the Son are one in purpose and work, yet in the divine economy each has a distinct office. In a general way the offices are expressed in this section:

a. To the Father is ascribed the power of the resurrection of the dead, while to the Son as well as to the Father is ascribed the power of the impartation and sustenance of life. The word quickeneth in verse 21 is very comprehensive. It probably includes the threefold life of man—body, soul and spirit. We perhaps little realize the full meaning of the word which Christ has for us. It is indeed His own life which He imparts, energizing our whole being and invigorating even the failing powers of mind and body (see Rom. viii. 11).

b. To the Son the Father has committed judgment. The word judgment in verse 22 may be taken in its full and manifold meaning, including the judgment of sin on the cross for those who believe, and the judgment of the last day involving the punishment of the wicked.

c. To the Son is given authority and power to execute judgment. The reason for this is said to be because "He is the Son of man." That is to say, having taken our nature upon Him He will be fitted to judge righteously.

TEACHING POINTS.

1. All the life which Christ has is for us if we can take it. He imparts not only spiritual life to the soul but quickening to the mind and physical strength to the body. In every way in which life is needed by His people the Lord is ready to supply it. Righteousness, joy, peace, victory in trial, etc., are all forms of life.
2. No one is fitted to be an earthly judge who does not understand and sympathize with the people upon whose wrong deeds he passes sentence. So Jesus Christ has been prepared to be a just and righteous Judge by having taken upon Himself our nature, and having been tempted in all points as we are, yet without sin. He who is judge is also our Saviour and High Priest.

IV. The mutual relation of believers to the Father and the Son (vs. 24, 25).

EXPOSITION.

The remaining verses of the lesson give us the mutual relation of believers to Christ. We may notice the following points:

a. God's gift of life to man. The life which the Father and the Son have in themselves becomes the possession of men. This life, however, is theirs only when they possess the Son Himself.

b. Those who receive this gift. These are said to be "the dead" (v. 25), the meaning probably being the dead in trespasses and sins (see Eph. ii. 1). The dead in the graves can hardly be meant, for these are referred to in verse 28.

c. The condition of receiving the gift. This is believing on Christ or hearing His voice.

The result of the gift. This is translation from the power of darkness into the Kingdom of God's dear Son.

TEACHING POINTS.

1. God's gift to man is eternal life in Christ (Rom. vi. 23).
2. The simple condition of receiving eternal life is belief on the Lord Jesus Christ.

20. The word expresses endearing attachment.
21. Quickened (v. 18), lit., to make or give life.
22. Everlasting (v. 24), R.V., eternal.
23. Condemnation (v. 24), R.V., better judgment.
24. Passed (v. 24), that is transferred from one sphere to another.
25. Dead (v. 25), the spiritually dead; that is, those without spiritual life.

FEBRUARY 19, 1899.

Christ Feeding the 5,000.

John iv. 1-14.

Golden Text.—I am the bread of life (John vi. 35).

INTRODUCTION.

Between the fifth and the sixth chapters of John an interval of about a year has been omitted in the public ministry of Christ. This period represents the most active part, both in teaching and healing, of the Lord's second Galilean ministry. The events of these busy months are recorded in Matthew ix. 1 to xiv. 12; Mark i. 14 to vi. 23; and Luke ix. 1 to ix. 19. The importance of the miracle of the feeding of the multitude is seen from the fact that it is the only one recorded by the four evangelists.

I. The retirement of Christ and His disciples into the desert near Bethsaida (vs. 1-4).

EXPOSITION.

Several causes led the Master to withdraw into the desert with His disciples. The busiest period of His ministry was about drawing to a close. The disciples had just returned from a tour of the Galilean cities and villages. They needed rest and much teaching, for which daily contact with the throng gave them no opportunity. Mark tells us that they had no leisure so much as to eat (Mark vi. 31). The most immediate cause, however, was the news of the beheading of John the Baptist by Herod Antipas, in the Castle of Macherus, and the natural apprehension led the popular excitement caused by John's death might lead to a premature attempt, by His enemies, on the life of the Lord Himself. The throng that pressed upon Christ saw Him leave Capernaum and followed Him into the desert, being drawn not so much by His teachings by His word of mercy and help upon the sick and the needy.

TEACHING POINTS.

1. Religious life is made up of service and worship. Christians often sympathize with one more than the other. The true way is to keep them balanced.
2. After a period of active labor we need a season of quiet and rest. In the busy whirl of service there is no time or opportunity for rest and needed spiritual instruction. Christ often says to us, "Come ye apart and rest awhile," and if we are not willing to rest when Christ bids us we are not fitted to serve at all; for true service is obedience to Christ, whether it be in the midst of the battle or awaiting His orders in the rear. "They also serve who only stand and wait."

II. The hungry multitude and the insufficiency of human resources (vs. 6-9).

EXPOSITION.

From the details given by the other evangelists we learn that the multitude followed Christ farther and farther from the city until nearly nightfall. The people were weary and hungry. Jesus was moved with compassion with them as sheep without a shepherd, and instead of sending them away to suffer, He suggested to the disciples that they should be fed. Thereupon occurred a discussion between the Master and the twelve as to ways and means, during which the faithlessness and helplessness of the disciples, as well as the meagerness of their food supply were disclosed. Verse 6 throws a flood of light on this conference. In commanding His disciples to feed the multitude, and in bringing out the fact that a little lad's lunch was the only provisions at hand, Christ was only proving the twelve, "for He Himself knew what He would do." The Lord did not expect the disciples to meet the needs of the multitude, and

only wanted to bring them face to face with their helplessness in order that they might fully realize and confess it.

TEACHING POINTS.

1. When we are seeking retirement and rest, those in need often press upon us and thus prevent the seclusion which we desire. Like the disciples, our first impulse is to resent their intrusion but send them away, but Christ's command to us is, "Give ye them to eat." Strange as it may seem, needed rest often comes to a tired worker by gladly ministering to those whom God may send to him for help. One reason may be that at such a time one realizes fully his utter helplessness and simply lets God speak and work through him as He wills. In giving the cup of cold water to others the Master first or last lets us drink of it ourselves.

2. The Lord never sends any one away. "Him that cometh unto Me I will in no wise cast out." Even upon those who love Him not God has compassion, for Christ died for them.

3. Christ often puts us in tight places to prove us. He may even command us to get out alone, simply that by trying we find out how helpless we are and turn to Him for aid.

4. It is comforting to believe that the Lord always knows what He will do in every circumstance. He can neither be surprised or perplexed; He is equal to every emergency, not only in our little lives, but in the whole universe.

III. The sufficiency of Christ and the satisfied multitude (vs. 10-11).

EXPOSITION.

When the disciples had exhausted their resources and were at their wit's end, the Lord quietly took matters into His own hands. Having arranged the company in an orderly and comfortable way, He made the little lad's lunch the nucleus of the miraculous feeding of the five thousand. Under His blessing the broken bread and fishes were supernaturally multiplied and the entire company were satisfied.

TEACHING POINTS.

1. It is when we are at the extremity of our need that Christ always comes to our aid. When a thing is absolutely impossible from a human standpoint it is just the time for God to show His omnipotent power. This is the very meaning of a miracle—something above nature. It is thus that God saves us. So He heals us. In fact the Lord seems to love to wait till things get beyond the reach of human help before He comes to our aid.
2. There is a beautiful lesson in the fact that Jesus used the few loaves and fishes to feed the multitude. He could have supplied the food without the lad's lunch, but He was pleased to have a natural basis for His supernatural act. Thus also the Lord does not despise our slender resources, but adds to them so that in His hands they become effective in accomplishing good.
3. The essential thing is that we bring to the Master whatever we have, however little it may be. He who used David's sling, Moses' rod, and Gideon's pitcher, will use the one talent we may have if he be consecrated to Him.

IV. The preservation of the fragments and the effect of the miracle (vs. 12-13).

EXPOSITION.

At the close of the miraculous feast Christ gave command that the broken fragments should be saved. Although there had been abundance of food for all, yet there was to be no waste. It has been suggested that the twelve baskets full were to be carried to those for whom nothing had been prepared. It seems more likely, however, that the fragments thus preserved were intended for future use by the disciples or perhaps by the multitude themselves.

As a result of this miracle many believed in Christ. It is, however, witnessed to their unbelief that they were convinced by seeing the miracle which Jesus wrought, but were spiritually blind to the truths He taught.

TEACHING POINTS.

1. God will supply all our need, but has nowhere promised to minister to extravagance. There is no waste in God's economy.
2. When God has lifted us out of a hard place by a special providence, He expects us to run along in the same way. Thus the manna fell during the wilderness journey; but when they entered Canaan the wants of the people were supplied by the corn, the wine, the milk, and the honey of the land. It is abnormal to live in constant expectation of the manna. When necessary the Lord will meet us in a supernatural way, but ordinarily we are sure He expects us to live on the simple and natural plane.
3. When God blesses us we should have

enough left over for others. A divine gift if hung on to selfishly will curse us, but if shared with others will enrich our life.

WORD STUDIES.

1. Mountain (v. 3), near Bethsaida, on the north-eastern shore of the Sea of Galilee.
2. Bread (v. 5), better, loaves.
3. Two hundred pennyworth (v. 7), about thirty-four dollars.
4. Barley loaves (v. 9). These were round cakes like crackers. Barley was the common food of the poor people.

FEBRUARY 26, 1899.

Christ at the Feast.

John vii. 14, 25-37.

Golden Text.—If any man thirst, let him come to Me and drink (John vi. 37).

INTRODUCTION.

A period of six months elapse between the last lesson and the one for this week. This time marks the close of Christ's second Galilean ministry. The events which occurred during the Passover and the Feast of Tabernacles in October are recorded in Matthew, chapters xiv. to xviii.; Mark vi. to ix., and Luke ix. In John the only recorded event is the sermon on the Bread of Life, in the synagogue at Capernaum.

1. The presence of Jesus at the Feast of Tabernacles (v. 14).

EXPOSITION.

The immediate occasion of Christ's presence at the Feast of Tabernacles is recorded in the opening verse of this chapter. Notwithstanding His busy ministry of teaching and healing, yet His own brethren did not believe on Him. They bade Him go to Jerusalem and vindicate His divine claims by a public demonstration. This suggestion the Lord rejected because His time was not yet fulfilled. Later, however, He went up to Jerusalem, "not publicly, but as it were in secret," and in the midst of the feast suddenly appeared in the temple, by His marvelous teaching exciting the wondering admiration of the people and provoking the intense hatred and opposition of His enemies. The Pharisees had not forgotten Christ's healing of the impotent man on the Sabbath (see chap. v.), and made this miracle the immediate occasion of their bitter controversy with Him at the feast (see vs. 21-23).

TEACHING POINTS.

1. There is encouragement as well as sadness to us in the fact that Christ's own brothers and sisters according to the flesh did not believe in Him. Opposition from one's family is keenly felt by a faithful believer; but it has to be endured sweetly and quietly in the hope of winning them by prayer and unblame-worthy life.
2. There is a difference between bearing a faithful testimony and making a parade of one's profession. Anything like ostentation in religion should be offensive to a true believer. Christ went up to the feast, but not in the way His brethren desired. Not only what we do for Christ, but the quiet and humble manner in which we do it is important.

- II. Religious controversies between the Pharisees and Christ (vs. 23-36).

EXPOSITION.

In the chapter there is a series of controversies more or less disconnected in character, which occurred during the feast. The first (vs. 15-20) is concerned with the divine character of Christ's teaching and the essential condition of testing it—obedience. The next controversy (vs. 21-24) is concerned with the true character of the Sabbath day. The following section (vs. 25-31) is concerned with the divine character of Christ Himself. The last section (vs. 32-36) is concerned with Christ's approaching disappearance from their midst, its nature and object. These last two sections are in part included in the lesson and require a brief explanation.

a. The exasperating opposition and blindness of the Jews to the self-evident facts of Christ's divine mission, as witnessed by His miracles, and His Master to utter the impassioned language of verses 28 and 29. His statement, though profound in meaning, is simple; He alone knew God because He alone had proceeded from God and thus had seen the Father. On the other hand the Master to utter because they had heard His testimony, seen His mighty works, and thus had had the opportunity of testing His claims. As the result of this reply to the Jews, some sought to arrest Him but were divinely

restrained, "because His hour was not yet come," while many of the people believed on Him.

b. In the last section (vs. 32-36) Christ speaks of His death and resurrection as an approaching departure from among them. Knowing that His enemies would distort the meaning of anything He might say, the Lord purposely uses figurative language, and yet the disciples themselves, on the eve of the crucifixion, were perplexed by a reference to His death in similar words (John xiv. 1-6). The absolute bewilderment of the Jews as to what Christ meant by His going away from them is shown by their questions in verses 35 and 36. Lange has called attention to the three-fold meaning which the people attached to Christ's statement: First, His return to Paradise or to the Father; secondly, a ministry to the lost tribes of Israel among the Gentiles; and thirdly, a ministry to the Gentiles. In their last inquiry the Jews anticipated God's purpose of temporal release of His chosen people and giving the Gospel to the Gentiles.

TEACHING POINTS.

1. We have not the same means of knowing Christ as the people of His own day had, because we have not seen Him in the flesh; but we may know Him and when He is. The records of His earthly life and the proofs of His divinity leave no room for doubt that He is the true Messiah and the Son of God. There is sufficient evidence upon which to base our belief in Jesus; and if with all our light we still reject Him we are guilty of the sin of unbelief.
2. If Jesus be the true Messiah then He follows the same law as was also true. Consequently, whatever He tells us of the Father we may believe. He tells us that the Father sent Him, therefore His mission was divine. He came into the world to die for sin, and to rise again in order that all who believe in Him may be saved.
3. Now is the time of salvation. The age is drawing to a close. The last invitation is being sent out to the nations. Every soul that now rejects Christ will be seeking for Him in vain. When Christ comes again it will not be for the salvation of His people but for the destruction of His enemies.

III. The great invitation (v. 37).

EXPOSITION.

The historic setting of verse 37 is necessary to its full meaning. The feast of Tabernacles was the third great feast of the Jewish year, the other two being the Passover and Pentecost, when all the people went up to Jerusalem. In the year A.D. 29, the Feast of Tabernacles began on the second day of the law-lasted eight days (see Lev. xxiii.). Edersheim, in his work on the temple and its services, gives us a vivid picture of the scenes on the last day of the feast. He describes the procession of the people, headed by a priest, to the Pool of Siloam. Here a golden pitcher was filled with water, and at the time of the morning sacrifices the water was poured upon the altar while all the people chanted responsively Psalm cxvi. to cxviii. In the pause which followed these exercises the voice of Christ was probably heard by all the people in the temple court. Thus the figure of the priest pouring the water suggested to Christ the life which He would give to all who should believe on Him. As the following verse shows, this overflowing life would only be fully given at the outpouring of the Holy Spirit at Pentecost.

TEACHING POINTS.

1. The great gift of Christ is life. We notice in the Gospel of John a gradual development in the unfolding of life. In chapter i. Christ is the Author of life; in chapter ii. we have the life of regeneration; in chapter iv. we have the well of water springing up into everlasting life. Again, in chapter vi. we have the life that delivers us from judgment; while in this lesson we have overflowing life.
2. This is called the great invitation. It is limited only by the simple condition of coming and drinking the water which Christ gives. Drinking the water of life is a figurative expression for believing on Christ.

WORD STUDIES.

1. Feast (v. 14), the Feast of Tabernacles; in the year A.D. 29, held from October 11 to 17.
2. Temple (v. 28), probably the court of the temple at Jerusalem.
3. Miracles (v. 31), R.V. better, signs.
4. Dispersion (v. 35), undoubtedly the twelve tribes of Israel are meant (cf. James i. 1).
5. Gentiles (v. 5), R.V. better, Greeks.

MARCH 5, 1899.

Christ Freeing From Sin.

John vii. 12, 31-36.

Golden Text.—If the Son therefore shall make you free, ye shall be free indeed (John viii. 36).

INTRODUCTION.

The discourse of Jesus, a fragment of which forms our lesson this week, occurred the day following the events of chapter vii. (see vii. 1, 2). Christ had probably passed the night in Bethany, as was His custom.

1. Christ the true Light (v. 12).

EXPOSITION.

The Gospel of John is full of the symbolism of the Old Testament; for example, the dove at Christ's baptism, the lamb of which John the Baptist saw Jesus the antitype, the ladder and the opened heavens, the brazen serpent, etc. Verse 12 of the lesson suggests the pillar of cloud and fire which guided the children of Israel during their desert journeyings. Perhaps the golden candlestick of the Holy Place in the tabernacle was in the thought of Christ. The two great canals, fully seventy-five feet high, which stood in the outer court and illuminated the city during the Feast of Tabernacles, may have been the immediate occasion of Christ's reference to Himself as the light of the world. The same truth is expressed in chapters i. 4, 5, 9; vi. 14, 17, 23; xii. 35, 36, 46. At this lesson will more properly show the full meaning of this glorious truth, it is enough perhaps to say here that life and light are closely related, the light here spoken of being undoubtedly spiritual illumination, the candlestick which leads us to the life of regeneration and the deeper fullness of God.

TEACHING POINTS.

1. Jesus, by whom the light was created, made it the symbol of Himself. The sun is a beautiful type of Christ. It is the centre of the physical universe, gives light, heat, color and life to the world, and guides by its light the steps of man. So Jesus is the center of the spiritual world, gives light and warmth and beauty to our souls and guides us to God.
2. Christ is the only true light. It is He who has given us the law, which is a safe guide in the affairs of this world, but which in spiritual things is as rush-light compared to the sun. The light which Jesus is Himself and gives to us, is the light of regeneration. He came to tell us of God, and it is in the light of His life and death that we learn that God is love. Just as the light reveals physical objects to us, so through Jesus Christ we may see the invisible things of God.
3. Light is given to be followed. It will guide only those who walk in it. If a sailor does not steer his ship by the lighthouse, the very light which was intended to guide him in safety will wreck and ruin him. So the light which we willfully refuse the light which Jesus gives us it will only add to the darkness of our condemnation.

II. Spiritual freedom through a knowledge of the truth (vs. 31, 32).

EXPOSITION.

Between this section and the last one occurred a long and rather disconnected controversy of Christ with the Jews, concerning the truthfulness of His own witness of Himself and His own heavenly origin on the one hand, and their earthly origin on the other, at the close of which He tells them that only after His death will they fully admit His divine claims (vs. 13-29). As the result, probably, of Christ's remarkable statements in verses 28 and 29, many of the Jews believed on Him (see v. 30). To these new converts the comforting words of verses 31 and 32 were spoken. They emphasize two important truths:

- a. The necessity of abiding in Christ in order to discipleship. The expression "word" undoubtedly means doctrine or teaching, but it also involves the deeper reference to Christ Himself. Many of the people, like the multitude that followed Jesus because they ate of the loaves and were filled (vi. 26), took up with Christ in an enthusiastic and superficial way. A crowd can be turned either for or against a movement by its leaders. These words were both a warning and a text; a warning because they would show the people that a popular demonstration in His favor was not regarded by the Master as true loyalty; they were a text because they made steadfastness and even the endurance of persecution a condition of discipleship.
- b. The second fact emphasized is freedom by the truth. Just as physical light destroys darkness, so the light of moral and spiritual truth frees the mind and

the spirit from the fetters of ignorance, error and sin. It can hardly be said, however, that truth in the abstract possesses this power to liberate. To know the truth is one thing. To obey it is quite another. And this power of obedience mere knowledge cannot impart. Otherwise salvation would have been by the law for the law reveals the righteousness of God and the threefold duty of man, viz., to God, to himself and to his neighbor. The uniform result of mere knowledge is on the one hand to reveal the absolute standard of right, and on the other after helplessness to satisfy its demand. The power which enables us to enter into the full liberty, the necessity and glorious privilege of which knowledge of the truth can only reveal, must come from a source outside of ourselves; and this source the next section will make clear.

TEACHING POINTS.

1. Discipleship is more than a popular interest in religion, or even a temporary enthusiastic attachment to the Church. A disciple means a learner, and learning involves time and a process of acquiring truth.
2. Continuing in Christ's word means living in accordance with His teaching and obeying His commandments as a proof of our love. It means—to leave the elementary stage of a simple convert and to go on to the higher and deeper truths of the Gospel. Again, discipleship means companionship with Christ and a fellowship with Him in His sufferings.
3. Truth is of various kinds, and the freedom it brings depends upon its nature. A schoolboy's studies give him information, but not freedom from learning discipline and impart to it training and discipline. So a knowledge of right and wrong enlightens our conscience and has a tendency to free us from evildoing. Spiritual truth, however, a knowledge of God, makes us hate sin and gives us a desire to serve God.

III. The bondage of sin vs. the freedom of Christ (vs. 33-36).

EXPOSITION.

The Jews did not understand Christ's statement that a knowledge of the truth would make them free, and resented His implication that they were in any kind of bondage to the law. They referred to their Abrahamic lineage as proof of their liberty. They had never been in physical bondage. In a sense this was true, because while Palestine was under the Roman yoke yet individual freedom was enjoyed by the Jews. Christ did not at once dispute their boast of descent from Abraham, although a little later (v. 44) He ascribed their parentage to the devil. In this section He debasifies their mind of the thought of physical slavery, and tells them plainly that He refers to the bondage of sin. The expression "commitment sin" in verse 34, means a state or habit of sin rather than a single act; and the word "servant" in verse 35, the figure of speech in verse 35 seems to refer to the expulsion of Ishmael from the tent of Abraham, and the retention of Isaac as the true covenant son. In Galatians iv. 22-31 Paul compares Hagar and Sarah to the two covenants of law and grace. In verse 36 we have supplied the link which was lacking in the preceding section. The power outside ourselves which frees us from bondage is the Incarnate Truth, the Son of God Himself. This thought is developed more fully by the apostle in Romans vi. 3, 4.

TEACHING POINTS.

1. Bondage is of various kinds. Physical slavery is one of its worst forms, and in all ages has been the curse of many of the world's inhabitants. Another form is the bondage of ignorance from which the truth alone can free us. Freedom of form, however, is the bondage of sin, whose heavy and galling yoke rests upon all. The worst feature of this bondage is, not only the utter helplessness, but more than this, the knowledge of the sinner.
2. From the bondage of sin Christ alone can give freedom. The simple condition of this freedom is faith in Christ as our Saviour.
3. The freedom which Christ gives is true freedom, rescuing us not only from the guilt but from the power of sin. Nor is it simply a deliverance from bondage, but it confers upon us all the rights and privileges of children of God.

WORD STUDIES.

1. World (v. 12), that is, the world of human beings.
2. Follow (v. 12), to follow Christ is the Testament idiom for believing and obeying Him.
3. Darkening (v. 12), i.e., moral and spiritual darkness.
4. Disciple (v. 31), the Greek word means a learner.
5. Seed (v. 33), natural descent.



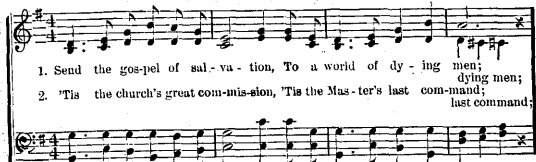
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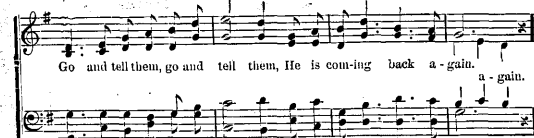
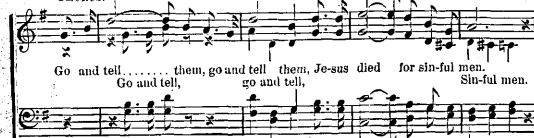
Go and Tell.

A. B. S.

Rev. A. B. SIMPSON.



CHORUS.



3 Tell it out to China's millions,
Tell it out in far Japan;
Tell it by the mighty Congo,
Tell it in the dark Soudan.

5 Christ is gath'ring out a people,
To His name from every race;
Haste to give the invitation,
Ere shall end the day of grace.

4 'Mid the lone Tibetan mountains,
By the Orinoco's strand;
O'er the burning plains of India,
Tell it out in every land.

6 Give the gospel as a witness,
To a world of sinful men;
Till the Bride shall be completed,
And the Lord shall come again.

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MADE AGAIN.

BY R. FREEMAN.

"Marred . . . so he made it again.
Cannot I do with you as this pot-ter?" (Jer. xviii. 4, 6).

The potter, skilled and wondrous genius,
Clay in hand, stands by the wheel;
The wheel revolves,
The clay takes form.
He plans its beauty. 'Tis his will
That it should be a vessel meet
For honored use, for service sweet,
When lo! it crumbles in his hand,
And falls, a marred mass, to the ground.

'Twould seem as though his plan were
thwarted;
Bereft of genius, baffled skill
Seems now his lot.

But lo! he stoops,
And manifests that he has still
A plan for that marred, broken clay.
'Tis on the wheel! Again it may
Be his desire—yes, be his pride,
And stand, his skill exemplified.

So mid all life's strange, many way
There is a plan. God has ordained
That we, His own,
Shall be like Him;

But we His image have profaned,
His plan have seemingly o'ercome,
Till naught is our desert but doom.
And yet He waits—it seems in vain—
And asks, "Cannot I make again?"

He waits until we answer, "Yea, Lord,
Thou canst!" and say, "Potter divine,
'Tis Thine to wield,
'Tis ours to yield.
Do Thou now let Thine image shine

On us. Blot out our wayward ways!
Make fertile out of sterile days!
Do Thou transform us, till we stand
A sample of Thy Master hand."

And then He takes us up. He moulds us
To a form of fairest beauty.
That magic touch,
That magic touch,
With beauty gives humility.
Touch after touch He adds,
But brings another heavily ray
To glid us with its glory, till
Blest hope! we perfect stand—God's will.

THE EFFECTS OF PRAYER.

BY RICHARD CHENEVIX TRENCH, D.D.

Lord, what a change within us one short
hour
Spent in Thy presence will prevail to
make!
What heavy burdens from our bosoms take
What parched grounds revive, as with a
shower!

We kneel, and all around us seems to
lower;

We rise, and all, the distant and the near,
Stands forth a sunny outline brave and
clear.

We kneel, how weak! We rise, how full
of power!

Why, therefore, should we do ourselves
this wrong:

Or others, that we are not always strong;
That we are ever overcome with care;

That we should ever weak or heartless be,
Anxious or troubled when with us is
prayer.

And joy, and strength, and courage are
with thee?

THE HUMAN TOUCH.

A visitor to a glass manufactory saw a man moulding clay into the great pots which were to be used in shaping the glass. Noticing that all the moulding was done by hand, he said to the workman, "Why do you not use a tool to aid you in shaping the clay?" The workman replied, "There is no tool that can do this work. We have tried different ones, but somehow it needs the human touch."

There is much of the Lord's work that likewise needs the "human touch." The divine Hand would have been too glorious, too dazzling, too bright, if it had been reached out of heaven to help, to lift up and save, to wipe away tears, to heal heart-wounds, to be laid in benediction on children's heads; and therefore God took a human form, that with a human hand He might touch the sinful and the sorrowing. And now that Christ has gone away again into heaven He does not reach out of the skies that glorified hand, which burns with splendor to do His work of love in this world, but uses our common hands, yours and mine, sending us to do in His name the gentle things He would have done for His little ones.

THEIR STRENGTH TO SIT STILL.

Stillness in suffering must belong to a full consecration. We remember some years ago, when attending a lecture on "Flame," being struck with an experiment which has since frequently presented itself in illustration of this subject. After explaining that the taper form of every flame is a consequence of the pressure of the surrounding atmosphere, the lecturer proceeded to show that in the center of each flame there is a hollow, a place of entire stillness, around which its fire is a mere wall. In proof of this assertion, he introduced into the center of a jet of flame a minute and carefully shielded charge of explosive powder. The protection was removed. No explosion followed. The hollow of the flame was a place of safety; and again shielded, the charge was withdrawn undisturbed. The experiment was repeated, the protecting metal again removed, and for a moment all was still. Then there was an agitation of the hand; the central security was lost, and an immediate explosion told the result.

Is it not thus with the fire of affliction? When there is entire resignation, a complete yielding of the will to God, the flame of His afflictive providences cannot result in harm to the soul, but becomes rather as a wall of fire round about.—E. S. ELLIOTT.

LITTLE WORRIES.

We have read of a battle against cannibals gained by a use of tacks. They had taken possession of a whaling vessel and bound the man who was left to take care of it. The crew, on returning, saw the situation, and scattered upon the deck of the vessel the tacks, which penetrated the bare feet of the savages and sent them howling into the sea. They were ready to meet lance and sword, but they could not overcome the tacks on the floor. We brace ourselves up against great calamities. The little tacks of life, scattered along our way, piercing our feet and giving us pain, are hard to bear. A pastor was absorbed in studying the question of socialism, when his wife came in with despair on her face, and she wanted advice about the servants. "Oh, my dear," he replied, "I cannot give my time to little matters of domestic service. I am trying to solve the social problem of the universe." "Well," replied the wife, "You solve the problem in the kitchen, and I will promise you to solve the problem of the universe in twenty-four hours. Really, it is easier to dispose of those great questions which cover the world than it is to meet and successfully overcome the little worries which present themselves day by day.—REV. A. C. DIXON.

ONE SIN RUINS THE SOUL.

"While I was walking," says one, "in the garden, one bright morning, a breeze came through and set all the flowers and leaves fluttering. Now that is the way flowers talk, and so I pricked up my ears

and listened. Presently an old elder tree said, 'Flowers, shake off your caterpillars!' 'Why?' said a dozen together, for they were like some children who always say, 'Why?' when they are told to do anything—bad children those! The elder said, 'If you don't, they'll eat you up alive.' So the flowers set themselves a-shaking till the caterpillars were all shaken off. In one of the middle beds there was a beautiful rose, who shook off all but one, and she said to herself, 'Oh, 'that's a beauty! I'll keep that one.' The elder heard her and cried out, 'One caterpillar is enough to spoil you.' 'But,' said the rose, 'look at his brown and crimson fur, and his beautiful black eyes, and scores of little feet; I want to keep him; surely one won't hurt me.' A few mornings after, I passed the rose again; there was not a whole leaf on her; her beauty was gone; she was all but killed, and had only life enough to weep over her folly, while the tears stood like dew-drops on her tattered leaves: 'Alas! I didn't think one caterpillar would ruin me.'"

Beloved, there is death in one sin. It is the one leak that loses all the water; it is the one black spot that spoils the gown. Friends, it was the one yielding to the one question to our mother Eve that brought all the sin into the world, and if you question one single thing in your life, shake it off. Be not like the foolish rose, beguiled by all the softness and beauty, the brown and crimson fur and the black eyes. The only safety is in shaking off the last caterpillar—in being saved from all sin.

COMFORT IN A CLOUD.

A friend of mine told me of a visit he had paid to a poor woman, overwhelmed with trouble, in her little room; but she always seemed cheerful. She knew the Rock. "Why," said he, "Mary, you seem to have very dark days; they must overcome you with clouds sometimes." "Yes," she said, "but then I often find there's comfort in a cloud." "Comfort in a cloud, Mary?" "Yes," she said, "when I am very low and dark I go to the window, and if I see a heavy cloud I think of those precious words, 'A cloud received Him out of their sight,' and I look up and see the cloud sure enough, and then I think—well, that may be the cloud that hides Him; and so you see there is comfort in a cloud."—*Treasury of Religious Thought.*

GIVE HIM A CHEER.

Many a good work fails because it receives criticism, distrust and suspicion, when it ought to receive encouragement. A word of hearty good cheer and encouragement costs nothing, and is often worth more than gold to the heart that is faltering under heavy burdens carried alone.

I once heard of a freeman who was trying to reach, from a ladder, a poor woman who was imploring help from the window of a burning house. Some one in the crowd cried, "You can't do it; come down."

The man was already discouraged, being scorched and almost choked by smoke. The task seemed impossible, and he began to waver, and seemed about to descend and leave the woman to her fate, when a man shouted, "Give him a cheer."

The vast crowds made the air ring with their encouragement, whereupon the freeman turned again, ascended to the window, and, inspired by the cheering multitude, made one more effort, and brought the woman in safety to the ground. "Give him a cheer," said the man, and lo! God hath given thee all them that sail with thee."

How often God gave His servant Paul words of encouragement and cheer! "Fear not, Paul," said the angel of God who stood by him at night, thou must be brought before Caesar, and lo! God hath given thee all them that sail with thee."

And the great Apostle, with words of courage and grace, said to his fear-stricken companions in peril, "Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." Acts xviii. 24, 25.

How often a kind, encouraging word to a young worker for God will help him on in the Master's service. "Give him a cheer."—*Bowling Guardian.*



LOVEST THOU ME FEED MY LAMBS



THE WORK OF THE CHILDREN.

By E. M. BRICKENSTEEN.

It is now five years since the children of the Junior Missionary Alliance caught God's thought about the work He had planned for them in helping to evangelize this generation of heathen children.

Bands were then formed, which led to prayer and self-denying gifts for the spread of the Gospel. Jesus truly went before them and set His seal upon this precious work.

Within the past year, however, He has shown them an advance step, expanding them into "King's Lilies," which are growing in every part of this great country, and sending out their fragrance through offerings for the neglected fields of the "regions beyond."

Many of the "King's Lilies" who are not connected with branches, form bands in their homes among brothers and sisters. In Florida Jesus has a very fruitful plant of "Dune" flowers (two sisters), and in Nebraska a beautiful "Carnation." On the Pacific Coast "Azalias" and "Pansies" are blooming. In Canada the "White Rose" of Quebec, the "Red Rose," "Pansy," "Pink," "Violet," and three dear little "Everlastings."

In Ohio, the "Red Rose," "Lily of the Valley" and "Forget-me-not." In Maryland there are the "Baltimore Belles," and near the New York center the whole atmosphere is fragrant and precious with these "Lilies" for Jesus.

In one of the consecrated homes of Ohio is a dear little pet kitten whose name is "Snowball." She has a pyramid mite box, and when she is very good the friend who loves her drops an offering into it in Jesus' name. Jesus surely blesses "Kitty Snowball's" money, for the Bible says, "Let everything that hath breath praise the Lord."

The story of the love sacrifices made by our faithful little workers has often been told, and also the answers to their prayers in the conversion of heathen boys and girls, who are now looking for the coming of Jesus.

Our Alliance children are learning that God will do all the planning for a work which is entirely committed to Him.

Nearly all of them are interested in native schools, and any sum of money entitles the donor to a share in a school of their own choice. This missionary in charge of the school which they help to support, represents them, and they become partners with him in giving the children the wonderful words of life.

One of these missionaries recently wrote from the Boys' School in Akola, India, as follows: "The Lord has been blessing the school during the past year; but we have lost one of our best boys. Hari was a bright Christian, and we all miss his smiling face as well as his testimony. He lived a good life, and it is worth all the trouble when those like him are saved and show it by their lives."

Besides this school, there are others in India, Africa and China, needing the prayers and support of the "King's Lilies."

How many of our little readers will join the King's Lilies? The field which belongs to a King is large, and all are welcome in.

"My beloved is gone into His garden, to the beds of spices, to feed in the gardens and to gather lilies."

Since we all know each other through Jesus, the children in the picture need no introduction as

the writer describes one of their enthusiastic missionary meetings, held every Saturday morning at half past nine o'clock.

The Boys' Congo Band is composed of eight exceptional boys, who meet every Sunday afternoon at four o'clock.

These prefer to omit the story of their work in order to give place to the girls.

At the meeting referred to, "Chrysanthemum" arrived first, without "Daisy," whom she brings to the meeting because she is too little to come alone. When the leader asked, "Where is Daisy?" "Chrysanthemum" replied: "I left her at home, crying because she was not allowed to come to the band on account of the rain."

Dear little "Daisy!" may she always be so interested in the work which Jesus has left for us to do! "Chrysanthemum" was soon followed by "Buttercup," "Lilac," "China Aster," "Pansy," "Easter Lily," and all the other flowers, who came in good time, excepting "Primrose." She took an extra nap because it was Saturday morning and there was no

tional flower on their plant for Jesus. Little baby William sent in a "Hyacinth" (\$1) from his new plant. His mother intends that he shall never know a time when he was not giving to Jesus.

After the offering, the "Lilies" were called upon to give the names of our missionary superintendents in China, India and Africa, and also the names of children in the schools for whom they are praying and working.

"Violet" and "Pink" wished that the Chinese children had easier names to pronounce; and they were thankful that those in India and Africa were not quite so difficult to remember.

Next in order were the names of the native schools on the different stations. These being simple and easy, none of the "Lilies" were obliged to go to their seats on account of failures.

"Golden Rod" had an ALLIANCE paper, from which she read an interesting letter from the children in Bena school on the Congo.

Marguerite's hymn, "The Congo," was then sung, "Primrose," "Pink" and "Violet."

Their closing lesson is found in the last report of the Christian and Missionary Alliance, called, "The Opening of W. Le Lacheur. Each "Lily" gave one item of interest on the Province of Hunan," by D. needed with this wonderful story of God's answer to prayer. They told about the call of Chapin and Brown to this great work after these young men had prayed and waited a long time upon God. At last He made it plain to them that it was His time to open Hunan, and they started for Hankow, where they got their houseboat in which they were to live.

They soon reached the closed province of Hunan, but when they went ashore they were stoned until their blood flowed. For many months they lived in their boat, and whenever they went into the city they were persecuted by the natives.

But after a while the people became accustomed to them, and the American Consul at Hankow sent word that their

rights must be respected.

They soon rejoiced in the conversion of two natives in the boat, where they were baptized.

One day an old man, a great scholar, came on board the boat and inquired about their books containing the Word of God. He bought a copy, read it, and became a believer in Jesus. Afterwards he was taken ill, and when about to die, he said, "When my body reaches home, don't have a priest, and don't burn incense, but call the men of the boat (Chapin and Brown) and let them bury me according to the religion of their God."

Mr. Le Lacheur adds, "This is the first representative of Hunan in the presence of Jesus—an old scholar and an official. Thank God for it! Since then eight in that province have renounced their idols and become Christians. Thank God for that, too! It pays to trust God!"

And now we come to the close of this interesting missionary meeting. After a short review of the catechism on China, the "Lilies" made up a beautiful bouquet to give to Jesus; the flowers consisted of Bible texts which Jesus is sure to bless.

About the time they finished repeating their texts, "Sunflower" stepped in (he is a grown-up "Lily" who walks very close to God), and he led in special prayer for the healing of one of the "Lilies."

The meeting closed with repeating their motto verse: "Be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that our labor is not in vain in the Lord."



KING'S LILIES AND CONGO BAND.

school. But she came in time to take part in the missionary lesson.

After the roll call, the leader and a number of the "Lilies" led in prayer, remembering the missionaries and the children in the native schools which they are helping. "Golden Rod" held up in earnest prayer a Congo girl named Mafula, who was converted a few years ago, but recently the missionary in charge of that school wrote that she was wandering away from her first love to Christ. Earnest prayer was also requested for a girl whose name is Ngonza.

After prayer, the "Lilies" repeated their lesson in the Biblical catechism of the Fourfold Gospel, entitled the "Fulness of Jesus."

This was followed by singing, "We belong to Gideon's Band," which is a special favorite of the children.

Then "Golden Rod" was called upon to read the minutes of the previous meeting, and "Moss Rose" to give the Treasurer's report.

"Golden Rod," "Moss Rose," "Daffodil" have been blooming for many years in this "Lily" atmosphere, so that they are being trained for future Christian workers.

They expect to go to the foreign field, when they are old enough, if God opens the way, and Jesus does not come before that time.

After the reading of the reports, the offering of the previous month was counted and greeted with surprise and pleasure, every dollar being an addi-

YOUNG PEOPLE

WHAT IT MEANS TO FOLLOW JESUS.

By Henrietta M. Bell, Ravenswood, Ill.

"Lord, suffer me first to go and bury my father. Let the dead bury their dead; but thou go and preach the kingdom of God" (Luke ix. 59, 60).

THIS is one of those queries and answers where words are not wasted on explanations, for each comprehends a volume of meaning behind the words. When a young man stands before the maiden of his choice and opens the door of his heart, all we hear is one short, comprehensive question. Never did it cost more to speak. Never did words mean more. Why do these words mean so much? Ah, there are volumes behind the words—love, purpose, happiness! And the maiden answers, "Yes." You can't find the meaning of that "yes" in the dictionary. That word comprehends all her love and confidence in the man beside her, all her prospects of future happiness or sorrow, all her earthly hopes for herself and her beloved. That one word expresses more of thought than her graduation essay. Because it expresses more of thought and purpose, it costs her more to say it.

As we look at our text we find few words uttered and a volume of thought written between the lines.

A traveling missionary training school had been established in Judea and Galilee, and was attracting considerable numbers. The people flocked to see and hear and be healed. In the crowd were two eager faces—young men whose hearts were touched. They were not standing in the outskirts of that gathering, investigating the cases of healing as they were turning away to report the good news to those who were at home. No; they saw the Teacher and heard His voice; were attracted and forgot all else. As they pressed forward they found themselves in the inner circle near Jesus.

As they move along following Jesus a young scribe said, "Master, I will follow Thee whithersoever Thou goest." Hear then the tender, considerate Master, as He stops to reply. His thoughts are probably busy as He looks ahead and sees the martyr deaths which await this chosen band. Oh, how tenderly suggestive is His answer! He does not tell the martyr faith don't undertake the martyr life. Don't be rash. You have not counted the cost. What would your wife or sister or mother think if you have not a proper bed to lie in tonight? I am not going home as you think. There is no home. I can't offer you proper sleeping accommodations. If no one takes us in we sleep on the ground. The light dies out of his eyes as he is brought face to face with the self-sacrifice required and what his relatives would think. It costs—so this young man carries away with him a problem more difficult to solve than any in mathematics—How can I be a soldier without suffering hardships? How can I persuade my friends to count me a hero and not a fool if I follow Christ in His humble walk among men?

As this young man looks down sadly, the eagerness fading from his face, another young man comes nearer to hear every word. His countenance brightens up as he thinks there is hope for him. He has followed on with the rest, thoughtful, silent and absorbed, for he too has been considering the question of following the Nazarene as a traveling evangelist. Here is one, he meditates, who is actually offering himself as a missionary candidate. Will he be received? Now I can learn the terms without asking for myself. No proper house accommodations! Is that all? Why does that young scribe think that it is too much to endure? Why, I would be willing to actually suffer to be near this man Jesus. I will apply to Him myself.

As he steps forward, Jesus is speaking to another, commanding him to "follow." He listens intently as he hears this young man make a proposition to wait till after his father's death. He congratulates himself that he has no serious obligations standing in his way. He rather pities the young man who is talking. How can he be willing to wait indefinitely and possibly so long a time? Does he not appreciate the wonderful privilege of being invited personally to accompany Jesus as

He goes about doing good and teaching? We almost feel the solemn hush as the eldest born pleads, "Suffer me to go and bury my father." A bush falls for that little inner circle as they wait for the reply. The Master looks at the young man. The question is very suggestive; the old man and his eldest born may long survive Jesus Himself. If he follows Me, muses the Master, it must be now. Soon a throng like this will deliver Me up to be tried for My life; soon, too, a throng like this will gaze on Me dying like a criminal because of cruel hate. If this young man ever joins My chosen company, it must be now. Will he indeed be able to drink the cup of suffering, rejection and opposition which is the lot of those who are to publish My Gospel message? With a look of tender compassion He turns to the young man: You have a brother; will you transfer your birthright to him? He is not alive to the needs of this great hour; let him administer the family estate. Let him be master. Transfer to him your rights. Let his wife be mistress of the home instead of yours. Let his children be the heirs. He will gladly care for the old man during the years if you yield your rights. He will bury the old man with becoming ceremony.

How the supposed hindrance to becoming a missionary has vanished! How Jesus' touch! It is no more the question of the father's comfort in his declining years. The question now is, How about self without wealth and honor? How about self without social standing and authority? How about self without rights in the family estate? I am safe from the charge of neglecting home or loved ones if I transfer my rights, but—how about me and my posterity?

Jesus knows well how to raise those questions which will test His followers. Where is that estate now? It has been waste for many generations.

The other young man stands by much encouraged, as he knows these obstacles do not lie in his path. He fears not hardships and has no entanglement he is not willing to renounce. Visions of a parting tear have danced through his mind, together with the parting embraces of loved ones. He steps forward as soon as Jesus ceased speaking; Lord, I have considered this matter a long time, and am fully persuaded. I am ready to take a formal farewell of them.

But what wilt thou sacrifice for Me? How do I know that thou wilt not forsake Me? If thou art strong enough to withstand the dissipation of friends and kindred, thou wilt be able to meet with Me. I will now propose: Will thou then for the farewell gathering at home? Again the real hindrance is found to be some question of self and not consideration for others.

Those familiar with Oriental communities will not have the vision of a household in consternation and alarm over one who does not return. No midnight watchings and anxious, white faces, no searching of police stations and hospitals to find the missing one would have been the result of this step. Some few of his friends and relatives were possibly in their homes. Most of them were right in the multitude who were about to be called always stand in the front ranks, so they can see and hear well, and likely more than a dozen boys and girls were listening as only children can, for uncle is talking to Jesus. How like little deer they would have bounded off with the news to those who had remained at home. "Uncle is going to be Jesus' disciple." They would cry before they were fairly in the house, and all, even the last lingerer, would have found the place where Jesus was talking and giving wondrous messages of truth. Most of his relatives and friends were possibly right there. One throng followed Jesus three days, fasting. There was plenty of time for an informal farewell; why draw away the crowd from Jesus to a farewell supper?

Jesus has torn away the covering and reveals the true hindrance—indecision. You have been considering long enough! Decide irreversibly now!

Tim and crestfallen the young man sees himself. If he could only have gotten away pleasantly, what hardships he was willing to endure, far from home—take the wonderful privilege of being forsaken for heroic service ahead of him.

Oh, it was hard to be brought to a present decision! Called from pleasing anticipations to decide an ultimatum in the present tense! Don't be hard on him. However such do not receive much of the Lord.

How little he understood all that is involved in a missionary's leave-taking! All who know will see that Jesus was making it very easy for him. The bride leaves her home and clings to her husband. The student leaves for college. The boy leaves to find employment. The merchant changes to a more favorable location. The professional man leaves on business. All understand the reasonableness of such moves. How few see the necessity for their own friends and kindred going forth to the harvest fields? How blessed that there are a few who do understand! How the Lord by His Spirit strengthens the messengers He sends forth!

Are there not many who are remaining at home, not willing to face the rattling shower of bullets in the shape of questions, and the heavy artillery of objections raised when one ventures to announce to the family circle that the Gospel must needs be preached, and I am called to go to the neighbors, or strangers in the place, or the slums of the city, or the next town, or another country near by or far off?

Many are expecting "a crown of righteousness," like Paul, and love Jesus sentimentally, who would have opposed the Jesus we called Paul to suffer for His name. How would they have loved Jesus if they were near relatives of Paul and eye-witnesses of his sufferings!

How sorry we ought to be for those who believe only in a God who saves themselves, and not the Gospel which Jesus said should be preached and suffered for! He would whisper to each one of us, Is it you they oppose, or myself who have misinterpreted you? "If ye love Me, keep My commandments."

CAN A CHRISTIAN YOUNG GIRL HAVE A GOOD TIME?

The following letters are the first received in answer to our request in issue of December:

LETTER NUMBER ONE.

From Washington, Pa.:—

In the last copy of the ALLIANCE I saw a request for a young lady to write and tell how she managed to have a good time without attending theatre, dances or card playing, which most girls think they must attend in order to have a good time. I am glad to write and tell you that I have consecrated myself to the Lord and received the Holy Spirit, and have a real good time. Jesus is my life and I enjoy doing things that will please Him. I know that He would not be pleased with me if I attended the many amusements the worldly people are engaged in. I have done my best to manage for myself and enjoy walking in His footsteps; for where He leads there are no disappointments, but joy and happiness all the time. I tried to find pleasure in the world, but I found I was not satisfied. But since I have made a complete consecration I find life so much happier.

And what I have given up is nothing compared to what Jesus has done for me. I love to go to a meeting where God's children are gathered to sing, pray and hear God's own message for us. Then I love to get alone a while with God, to read His Word and pray to Him, for He does fill my soul with joy and peace. The things of this world are passing away, but the things that are from God shall last forever. Jesus is coming back again. I am watching and waiting for Him, for I expect to reign with Him.

I would advise any young girl, who thinks she cannot live a happy Christian life without indulging in the worldly amusements, to ask God for the Holy Spirit to come and live in her heart, and she will no longer have any desires for the pleasures of the world. She will know that the consecrated Christian life is real happiness.

MARTHA ADAMS.

LETTER NUMBER TWO.

From Pennsylvania also:

I saw in the last copy of the ALLIANCE your request for a young woman to write and tell you how she manages to have a "good time" without seeking worldly pleasure. I am glad to tell you that I have a good time and enjoy life very much without indulging in any of the amusements you speak of; but when I would explain how I manage it, I find I do not manage it at all—the Lord does it for me. It seems to me like this: When I thought of anything very dearly I tried to win them, and don't find any pleasure in

going to places where that one would not go with me and would be displeased with me for going.

I love Jesus with all my heart, and love to please Him, and I find my pleasures in the things of which He approves. I have, to some extent, tried the pleasures that worldly people love, and I have found they do not satisfy. My heart would be so heavy, and although I thought I was having a good time, I was not happy; but since I have consecrated myself to the Lord, and received His Holy Spirit, I do have a "good time."

While present at a little prayer meeting, with half a dozen girls, a few days ago, I thought of how much better a time I was having than I ever had at a party. And it is a lasting pleasure—no waking up in the morning with a dull, heavy, aching head, and a feeling of disappointment. I would recommend it to any girl who wants to have a real "good time." I do enjoy this life, and in the future (I hope it may be soon) I expect to be the bride of a King, the King of kings, and I would not exchange places with any girl who has all that money can buy and has not that hope.

SARAH O. GARDNER.

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ALONE WITH GOD.

How may a young Christian grow into an increasing knowledge of Jesus Christ? In the same way that one gets a larger knowledge of a human friend—by contact. If close, intimate, human friendship is desired, much time must be given to companionship, much thought to the friend and fellowship. After a time of such intimacy, so well may the character of the friend be understood that what He would do under many circumstances can be told.

As we do not in a day, a week, or a year, gain—except by intimate contact—such a knowledge of the human heart, so we cannot have a large direct knowledge of the character of Christ except by similar means. But how may one come into such contact with Him? In human friendship all this is easily understood.

All this is gained in the divine friendship by prayer, much retirement with God. Prayer at daily stated times, prayer when resting, when walking; the seizing of every unoccupied moment to retire into the temple of the heart to worship God; not for requests, nor even for praise, but for meditation—for recollection.

Every soul that would be strong, "be filled with the knowledge of His will," must be much alone with Him in direct communication. We will have as much knowledge of His character as we are willing to gain by being much in His company. But you have so little time? God's people are always busy people, but they must always have time for God.

Such a condition of delight in being alone with God is not gained in a day. The habit of seeing unfiled moments must be formed; the habit, even in crowds, of concentrating the mind on God must be made. Begin these habits at once. We must understand that prayer is not simply a vehicle for petitions, but is also a contemplation, a delightful study, a growing revelation in the knowledge of Him.

We do not need, young people, so much of "baptism for service" and "consecration for work" as we need a knowledge of God in His character, and this is gained by being much alone with Him. He will join me in seeking such prayer habits as the friend of God must have? Those who have been eminent and successful workers in Christ's vineyard have largely cultivated the habit of being alone with Him. "Be much alone with God."—"Guide to Holiness."

HOW TO CONQUER.

Those of us who are inclined to give up to discouragement when things go wrong, might learn a helpful lesson from a young woman who left home because her father was a drunkard. When she became a Christian, however, she announced her intention of returning, and doing what she could to reclaim him.

"But what will you do when he finds fault with all your efforts to please him?" some one asked her.

"Try a little harder," she replied, with a soft light in her eyes. "Yes, but when he is unreasonable and unkind, you will be tempted to lose your temper, and answer him angrily. What could you do but leave him again?"

"Love him a little harder," said the young Christian.

It is pleasant to add that her splendid faith conquered. Through love and prayer and patient effort, her father was not only reclaimed from his besetting sin, but proved Christ's power to save to the uttermost all that come unto Him. *Selected.*

CHRISTIAN WORK AND WORKERS

MEETINGS IN CALIFORNIA.

By REV. W. C. STEVENS.

THE special feature of our meetings in this State for four months past has been quite a general missionary revival, occasioned by the presence of Mr. Broome P. Smith, from the Congo Mission in Africa. He first started for that field nearly five years ago, from Los Angeles, spending a few weeks in missionary training at Beulah, under J. P. Ludlow's instruction, in the "Home of Peace," founded and conducted by Mr. and Mrs. George S. Montgomery. It was specially fitting, therefore, that he should be so warmly welcomed in these parts.

He arrived and we met together at the "Home of Peace," Sunday, July 31 last, and have been together almost daily until he departed for the East, and England, last Thursday, Dec. 8th. We made our work almost exclusively a missionary campaign, having very many doors opened to us, so that in four months Mr. Smith must have given over one hundred and fifty addresses. Everywhere the Holy Spirit bore witness very distinctly, and manifested His special pleasure and operation in this kind of work. Eyes were opened to a new, vivid view of heathen darkness; hearts were touched with pity and a good reason to believe that new streams of compassion, prayer, and benevolence, as well as new missionary labors, will be the result.

It has been a great blessing to the Alliances visited, but our labors have entered into many other channels with the sincere desire to promote this holy cause through every agency.

I cannot speak too warmly of the unflinching zeal of Brother Smith. He came in a suffering state of body and yet he did not seem to think that he was here for rest and ease, but for a travail of soul and body to inspire the Lord's children with God's love for the perishing Africans. It was universally recognized that he was a man of single eye and of singular fitness for his work of pioneering interior Africa.

The Los Angeles Alliance assumed his support on the field, the means were provided for all his home and travelling expenses until reaching Africa, and also for his fresh outfit, and the San Jose Alliance provided him with fifty home-made dresses for African girls and expect to keep him supplied hereafter.

From many minds an existing objection to having our missionaries spending precious time at home has been removed. It is seen that the greatest benefits may result from their coming back to rehearse all that God has done with them (Acts xiii. 27). This missionary will go back continually surrounded by a vast cloud of fervent, intelligent intercession for him and those for whom he labors. And all missionaries need just this.

It is the hope and prayer of hundreds on this coast that Brother Smith may realize his heart's desire by reaching the Congo again by April 1st, with liberty to penetrate far through the interior and gain many new and greater victories of divine love and power.

CHICAGO LETTER.

OUR Second National Convention has just been voted by all the deepest and sweetest ever held here by the Christian and Missionary Alliance. Less than usual disappointments in workers.

Again and again the well-known and much talked of Willard Hall was crowded beyond the doors.

Missionary interests, well looked after, Brother Kingman came first and spoke with much more than usual power. Many students from the Bible Institute were present and many inquiries were made as to when "Kingman" would speak again. But we are tempted to allow him to depart for the Convention at Grand Rapids.

Brother Simpson was never more help-

ful, never more signally owned of God in sweeping away prejudice and leading hundreds into the fulness of Jesus. His two days' stay with us was all too short. The Ohio Male Quartette and Chicago people fell in love at first sight. The Quartette sang; the people shouted. The Regulars were on hand and being filled with the Spirit spoke as the Spirit gave them utterance. Bales, Blackstone, Bolton, Cabeen, Curren, Emmet, Goodman, Hesendeen, Richards and a large lump of the salt of the earth—Mrs. T. C. Rounds, Brother LeLacheur was with us and was greatly used of the Lord. Collections for Missions, \$3,600.00. A good start toward the \$20,000.00 we fully expect the district (Illinois, Iowa, Minnesota and Wisconsin) to place in the nail-pierced hand of Jesus to be blessed and multiplied, as the loaves and fishes were. Amen.

The closing scene of this precious Convention was altar service in charge of Wilbur F. Meminger, Superintendent, and will never be forgotten. Hundreds came to the altar and definite dealing was done with the Lord. Under the hush of the Holy Spirit the climax was reached after Brother Meminger laid hands on the head of Brother LeLacheur and pronounced a blessing upon the dear man from Thibet, and called on him to make the closing prayer. Our hearts were melted by the Holy Spirit to a white heat, and soul flowed into soul until we were as one.



MISSIONARY MEETING AT LOS ANGELES, CAL.

man. When we arose from our knees many eyes were dimmed with tears. All shook hands with the grip of faith, and our Second National (deepest and sweetest) Convention was ended.

A DARNEL MEETING.

NO DOUBT this heading is somewhat new, but it may be the means of doing good when I state how it was suggested. I attended a prayer meeting in one of our churches. The pastor opened it with prayer, and in his prayer he used such sentences as calling God's children "miserable sinners." Paul calls them "Saints beloved of God" and after praying along this line of "Miserable sinners" he closed with that familiar sentence, "and save us at last." Jesus says, "We are saved now, and have the virtues within ourselves. There were more prayers of similar character and some talk, apparently fleshly talk. There was not a particle of food or help that I could discover in the whole exercise. Somehow I felt it good to be out in the fresh air again after the meeting was over, and I felt I had received injury to my spiritual life. I really was hurt by the workings of the flesh in that prayer meeting, and realized I needed to be fumigated to get back to my normal condition.

I went home and took up my Bible to get fumigated. I turned to the parable of the "Sower," read it over in a new translation I had, and found in it one word that was not in the old translation, namely

the word "grain." It reads, "He consequently produces grain, it may be to the extent of a hundred, sixty or thirtyfold." I thanked God for that word grain, for grain is food, but it was "darnels" they were giving at the prayer meeting. I said to myself, that was a "darnel prayer meeting." Well has Menken said, "Church historians have given us largely the history of the 'darnels,' and at the expense of truth would gratify a proud and ignorant world."

Now for the application: God says He hates thoughts (Ps. cxix. 113), that is, the thoughts of the flesh. Again, God says, "If any man speak, let him speak God's thoughts" (I. Peter iv. 11), therefore the necessity of being in communion with Him. If we are not in fellowship we cannot impart Him to others in our preaching and praying. Are we producing grain—food? Or, are we ministering darnels—weeds, chaff? I will find myself, in the future, questioning is that a grain or a darnel church?

CONVENTIONS IN ILLINOIS.

THE wave of life, power and holy enthusiasm rolls higher as it extends wider than the city of Chicago, evidenced by the shower of letters from all sections, full of praise for light received, help secured, doubts dispelled and wavering hearts fixed with weight of love.

A trip to Peoria, where a two-day convention (the first one held here) was crowned with success. Brother Tucker and wife have labored long and hard here. Convention held in Gospel Tabernacle, well attended; altar services, precious sea-

BOSTON CONVENTION.

THE Annual Convention of the Boston Branch of the Christian and Missionary Alliance will be held in Berkeley Temple Church, January 31 to February 3 inclusive. Among the speakers expected are Dr. and Mrs. N. M. Simpson, Rev. D. W. LeLacheur, Rev. F. L. Chapel, Rev. J. M. Gray, Rev. O. E. Mallory and the usual company of New England workers. Those desiring circulars or other information can apply to C. W. Morehouse, 41 Union Park, Boston, Mass.

SPECIAL ANNOUNCEMENT.

THE San Francisco agency for the Christian Alliance literature has been transferred to the Reality Publishing Office, 120 N. Spring St., Los Angeles, Cal. A full line of the Alliance publications including a large supply of text cards, are on hand.

Mail orders will receive prompt attention. Goods will be sent postpaid to any part of the U. S. on receipt of catalogue price. M. L. Godfrey, Agent.

CONVENTIONS IN NEW YORK STATE.

By A. D. JACKSON.

A SERIES of conventions in connection with the New York State Branch of the Alliance commenced in Elmira Nov. 30, and closed in Troy Dec. 20. From one to three days' meetings were held in Wellsville, Cuba, Allegany, Belmont, Honesville, Corning, Ithaca, Utica, and Buffalo. Mr. LeLacheur and Mr. Kingman spoke in all these places.

Miss Shepard came to us the last day of the Elmira meetings, remaining there over Saturday and Sunday, speaking in the various churches, and in connection with the D. L. & W. R.R. Y. M. C. A., much blessing following throughout these meetings.

Dr. Wilson spent a little more than a week with us, and was much used of God as he ministered to the hungry and needy ones from the Word of God.

Brother Frank joined us at Ithaca, remaining nearly a week, and giving very blessed messages and Bible studies on the Fourfold Gospel. Brother LeLacheur of Birmingham, and Brother Jaderquist of Syracuse, being with us nearly, or quite all the time; also brothers Thompson of Ithaca, and Ballard of Elmira, were with us several places. The Lord used these dear brethren among the young people and also those more advanced in years, with their expositions of the Word and inspiring messages in song.

Mr. Simpson was with us for the afternoon and evening of the first day in Syracuse, edifying and enlightening his hearers as he spoke to them twice on the Deeper Life, the Second Coming of Christ and the Evangelization of the World.

In all these meetings the highest interest was reached as our dear brethren LeLacheur and Kingman presented the needs of the field and laid upon the hearts of his hearers the opportunity now offered them to aid in the evangelization of the world. In several instances very practical responses were made to their presentations of the needs and opportunities in these fields by many young men and women offering themselves as missionaries if God should call them, while others responded with pledges to help carry the Gospel to the dark lands. While these pledges were not large in any one place, or even the aggregate not large, we are confident they will be followed with much believing prayer, and thus accomplish great good and aid in the bringing back of our Lord to the earth again. We humbly thank our Heavenly Father for these blessed conventions and for the good they have already and are going to bring to our people and the work throughout the State in a few days to come, and are looking to Him to enable us to make tours of this kind from time to time in the future and thus scatter the precious seed broadcast over the country. As a result, already, we are having calls from some of the pastors where the brethren were held, asking that some of the brethren come and hold meetings in their church.

CONVENTIONS IN PENNSYLVANIA.

THE following is a list, so far as it now can be made out, of conventions to be held in Pennsylvania. These will be attended by Rev. D. W. LeLacheur and others from New York, Pennsylvania and elsewhere:

Lancaster, Feb. 3-5; Harrisburg, 6-7; Allentown and Tyrone, 7-9; Coalport, 9-11; Pittsburgh (Carnegie Hall), 12-15; Benna Vista or West Newton, 16-17; Washington, 16-19; Butler, 20-21; New Castle, 22-23; Franklin, 24-25; Oil City, 25-26.

For further information, address F. H. Seft, 1928 Mt. Vernon St., Philadelphia, Pa.



THE CHRISTIAN AND MISSIONARY ALLIANCE CONVENTION.

M. R. CUTLER, of India, sends the following account of the recent Convention at Akola to the *Bombay Guardian*: In the gracious providence of God the Christian and Missionary Alliance were able to hold their Annual Convention at Akola from Thursday evening, Nov. 3, to the following Monday. In addition to half a hundred of the missionaries belonging to this mission, the attendance included visitors from Bombay, Igatpuri, Nagpur, Amraoti, Buldana, Secunderabad and Kandapur. Except for an hour or two about noon, the weather was delightful. Three meetings were daily held—8 to 10 o'clock in the morning, 2 to 4 in the afternoon, and 7 to 9 in the evening. Contrary to the practice followed in previous years, no prescribed programme was adopted, but the entire proceedings were left to the conduct and guidance of the Holy Spirit; and the blessed results amply justified the departure. As a large number of people had assembled by Thursday morning, the occasion was taken to hold an introductory meeting, which was led by Mr. W. Moysen, who in a running commentary on the fourth chapter of Philippians, especially on verses 4 and 11 in connection with the possibility of the Christian "rejoicing in the Lord always" and "learning to be content in every state," struck a high key-note of victory for the coming meetings. This meeting proved to be a foretaste of the blessings which the Lord had in reserve for His waiting people.

At the opening meeting of the Convention proper, Mr. M. B. Fuller delivered a searching message from Eph ii, 10, "For we are His workmanship, created in Christ Jesus unto good works." In speaking of the workmanship, which was a necessary qualification in the Christian workman, Mr. Fuller felt that he ought to begin at the beginning, although his audience was to despise one, and he dwelt on sin and the cause of sin. The messages given out at this and subsequent meetings contained a freshness and fitness which stamped them as the evident work of the Holy Spirit. A few of them are briefly mentioned below. Mr. Park drew an important lesson from the action of the disobedient Israelites in carrying the Ark with them into the midst of the Philistines in the vain hope of victory over their enemies. The enforced presence of the Ark was no divine protection. It was not the symbol of God's presence but His actual presence that was the secret of triumph and success. This was equally true in divine healing. Isaiah xlix, 24, furnished Mr. Fuller with material for a further powerful address. The enemy's work was to take captive; the work of the Spirit was to deliver. As much as Satan came to take, so much did Christ come to deliver. When God began a work it was in the Spirit, and He finished it in the Spirit. All pride was with a "P"—spiritual pride, intellectual pride,



CHINESE SHOEMAKER.

or the pride of dress, etc. It was pride, some spoke of their spiritual pride as of higher grade than other pride. Such pride was the meanest kind of pride. Pride was the fruit of the spirit of Satan. Every manifestation of the fruit of the Holy Spirit had a corresponding mani-

festation of the fruit of the spirit of Satan. Seeming or real defeat was no reason for discouragement. Be honest and admit it if there was real downright failure, and call it by its right name and come to God. Here was ground for taking comfort. If for a moment we be overcome, let us be like the prophet of old and say, "Rejoice not against me, O mine enemy! when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me" (Mic. vii, 8). Faith refused to be discouraged.

In a third address, which produced much self-examination and frank confession of failure in some hearers, Mr. Fuller enumerated the undermentioned as some of the hindrances to the fulness of the Spirit: (1) Receiving honor of men; (2) loving the praise of men, or seeking it; (3) Pride, i. e., lack of humility; (4) Seeking our own honor instead of preferring to let some one else have the honor; (5) Envy: when we saw some one younger than ourselves to be in the line of blessing and doing better than ourselves, how envy sometimes has crept in! We liked



A CHINESE PLAY.

to see others doing well, but not better than ourselves. (6) Strife: This follows closely on envy. It was knowing man after the flesh-party strife. When two persons go to striving, we sided with those whom we liked and not those that were in the right. We allowed ourselves to be swayed by our affections and prejudices. Even in the matter of sanctification there was this strife. Those of different views on this subject have not even worshiped together. The great point to settle was the question of fact not theory. Surrender to God in everything. (7) Covetousness: It meant that we preferred something that God had denied us, i. e., our choice to God's choice for us. Our hearts had gone after that. It was idolatry. We might as well have got down and worshipped idols. We may covet reputation, position the good esteem of our brother. (8) Love of ease. (9) Unwillingness to endure hardness. (10) Unwillingness to deny self. (11) Refusing reproof. (12) Self-justification. (13) Lack of absolute surrender. (14) Unbelief, i. e., failure in absolute surrender to God.

Quoting John xiv, 12, Mrs. Boggs, wife of Dr. Boggs, of Secunderabad, said that until the latter part of the commission contained in that verse was followed as truly as the first part, how could we be satisfied that we were following Christ? Mr. Woodward said he believed that every incident and circumstance in the Christian's life tell out "for the furtherance of the Gospel of Jesus Christ." Mr. Fuller's address on "Faith," which was defined to be an entire committal of one's self, spirit, soul and body, to God (Luke xvi, 11; John ii, 24), was a practical phase of the subject, and thoroughly treated.

Mr. Boggs, of the American Baptist Mission, in India, in the course of several addresses repeatedly referred to the martyr's death as a favor granted by God to some of His disciples, and the martyr's crown as a prize well worth winning. Martyrs for Jesus would sit upon thrones (Rev. xx, 4). But Christians were to guard against imitating the ancient monks who, firmly believing in the reward reserved for the Lord's martyred ones, courted death to obtain this crown.

Towards the close of this Convention, which was pronounced to be the best in every way ever held in Akola, numerous testimonies were given to the practical truth of divine healing, and addresses on the Lord's coming. The spiritual blessing received during that season will make it a memorable occasion.

WONDERFUL TIMES IN TIENTSIN.

MRS. K. C. WOODBERRY writes from Beulah Chapel, at Tientsin, the following good news: "That I may publish with the voice of thanksgiving, and tell of all Thy wondrous works." Everyone that comes under our roof unites with us in the ringing testimony: "God with us who are in China." David Sternberg, of Mongolia, has just left us for his distant home. I wish every Christian young man in America could have listened to the account of his wonderful journey, as,

latest cheering news of "Melchi," our Armenian evangelist, who had that week led two Mohammedans to Christ, and his "report" of over two thousand Gospels distributed. Miss Dunn had also provided us sixteen photos of Bible scenes in Jerusalem. On "Jerusalem Sunday" six newly-arrived C. and M. A. missionaries came, one of whom had just traveled through Jerusalem! The collection was \$120.00, and the Lord's approval could be felt to our great rejoicing. A visitor from Peking on the preceding October "Anniversary Sunday" heard for the first time a review of the missionary work of Beulah Chapel. We related, with a smile, our "mistake" regarding Melchi's salary in Jerusalem.

We are so accustomed to using Mexican dollars that when Miss Dunn wrote \$175, we understood Mexican dollars instead of gold, and by and by learned to our surprise that we were expected to pay, not \$175, but \$350! Miss Dunn came royally to the rescue by saying she greatly desired as her substitute in China one of our evangelists. We gave her one of our two dear Foochow men, who accompanied Mr. Y. J. Chang to Huanan, and remained with Mr. Brown in T'eh Fu, salary \$34 a year. And thus the Lord gave us faith to keep Jerusalem at the head of the list, and the only one payable in gold!

At the conclusion of the service, the stranger from Peking said, to our astonishment: "I have always sent my yearly offering to Jerusalem by way of Scotland, but I would prefer in future to send it through Beulah Chapel. You may expect my check." Any doubt we may have had about God's helping us to continue Jerusalem another year immediately vanished. That wonderful anniversary Sunday we felt God very near. To the \$160 received in Tientsin that day we added \$240 (\$120 in gold) reported as paid in New York, and ended the year with praise to God for the crowning collection of \$400, making a total of over 3,000 received from Him in the three years preceding.

The September missionary collections reached to \$175, and contained a check from our ex-Consul, Sheridan P. Read, for the salary of a substitute in Schuen for a year. At this time we were in "deep waters," and when this check came, accompanied with a beautiful Elgin gold watch for Mr. Woodberry, and also three more letters containing missionary money, we could but look upon the events which culminated in this splendid collection as divine interposition of Providence. We are nothing, and have nothing. From month to month He provides, usually in the last few days of the month. We have learned that God prefers our trust and our praise even to our prayers, and He is a thousand times more interested in the evangelization of China than we are. With such a God, and with such opportunities as are now abundant in China, anyone who desires to do exploits for God, should come without delay.

We are preparing new prayer calendars and missionary lists for 1899-1900, and will present them to Jesus for a Christmas gift. They will represent much larger offerings from the Chinese than heretofore, and a wealth of our hearts' best affection for our King. We know



A NATIVE OF INDIA.

that He will not only graciously receive them, but abundantly enable us to fulfill our desires, giving first to us that which we give back to Him. "I will praise Thee, O Lord, with my whole heart. I will show forth all Thy marvelous works."

pointer in hand, he traced the thousands of "H" which he had traveled as an ambassador of Jesus, sowing the seed away beyond Urga to Viliassutai and the Camel Mountains, where none have ever been, scattering hundreds of copies of God's Word in tents and monasteries all through the plains, mountains and desert of Gobi. He everywhere found the people expecting a "Coming One," and a new "white religion," which he boldly advocated in all the regions of Mongolia. And as he told us of the providential way in which he found Boyendelger, our Beulah Chapel evangelist, for whom we have prayed and waited a year—the first native evangelist in Mongolia—we were quite overcome with thankfulness and praise, which was still more increased when Captain Li Ho sent down, on "Jerusalem Missionary Sunday," a roll of bills for Boyendelger's support. Captain also has the privilege of supporting a substitute in Fukin.

We began our third missionary year this month of November with a "Jerusalem Sunday," and as the blessing of God became more and more apparent we wondered why we had been so slow to observe His command, "Beginning at Jerusalem!" Surely Jesus shall have the first fruits of every year henceforth, until He comes. The Lord made the programme, and this is how He did it: On Friday He sent a paper from England containing full and interesting accounts of all the recent Jewish events, and the first mission, from Miss Amy Brown, of Peking, who is ministering "much" to the student's work. On Saturday Mr. Woodberry laid a letter from Jerusalem on my desk, in which Miss Lucy Dunn told us the

WORK IN AMBAOTI.

MRS. VIOLETTE ERICKSON writes: November 21 will be the seventh anniversary of my arrival in India, and I want to send home a note of praise for the precious way in which the dear Father has manifested His keeping power and has guided my feet day by day.

A friend just asked, "Isn't it most time for your furlough?" I replied it would be a real cross to take a furlough now, when my work seems only just begun.

There is no danger of getting lost, as in days gone by, wandering through the

start with the buildings, and we feel confident that He who has promised to supply all our needs will finish the work that we are sure He has begun.

We have three Sunday schools in Dhodka, and a goodly number of children are taught the Scriptures and to sing. One of these schools is held among high-caste children. Among these are some who are much interested in the story of Jesus and love to hear of Him. We want to thank the friends in the homeland who have so kindly helped us in this work by sending us Sunday school cards. Sometimes the names were worn off the pack-

for a quite formal dedication of it by our Reverend Superintendent.

Today is Sabbath. "The church must needs be dedicated today, for enough valuable time has been wasted," is now the verdict. This joyful performance consisted of songs of praise by black and white, followed by a short address from brother Stanley, leaving us to close with the prayer of dedication. As we have asked at Kinkonsi, at the opening of our new brick church there this dry season, so we are led to do here, namely, that the dear Lord would save a soul for every brick that is in its walls. After the realization of this blessing we shall not mind the then probable necessity of erecting a new church building. As we are representative of the great C. and M. A., we expect that all its members over the whole earth will join in this petition fervently: "A brick a soul," in the churches at Kiama and Kinkonsi.

The plan of this gathering was designed for the special benefit of our native Christians. We therefore convened for tomorrow's program to this effect. It may be stated that such is in compliance with a direct request of our converts that we might prepare for them a feast for their souls. Sabbath closed with an informal address of the missionaries at our heavenly Father's throne.

Monday morning opened with an hour of prayer with our black brethren, led by brother Louitt. During the forenoon we feasted for a couple of hours on testimonies, prayers and songs of Zion which the numerous delegations of natives from the different stations offered up to God. They seemed to us like so many black diamonds in our Saviour's crown. After this they told us that their hearts were yearning for a school in the mission where they could be more sufficiently trained for evangelistic work. Gladdened by their desire, and saddened by our helplessness because of the lack of men and means to comply with their request at the present time, we invited them to a mutual waiting upon God with this matter.

A general desire to know and interpret Scripture was now expressed. Feeling more content after this morning's encouraging communion with these black saints, we enjoyed another dinner without missing our absent brother. Indeed, some of us had given up the hopes of seeing him at all. But such is Africa!

Resting our bodies from this last exertion, the thing we despaired of seemed to happen—the arrival of our Superintendent—on a donkey! Not having seen anything bigger than a goat or sheep in the animal line since our return to the Congo, our mutual greetings were immediately followed by attention to the donkey. "And did this little creature carry the big man you see all the way from Boma?" "Is the donkey a success on the Congo?" were the momentous questions asked. "Well, yes; he did carry me all the way, except when crossing streams; and at one time all hands had to bathe in the mud up to

But now follow the questions of the boys, verbal and written. One characteristic of the native mind at Mazinga was exhibited by the following—Matt. ix 10, where we read, "Take no scrip for your journey"—"Why then must I carry the missionary's traveling baggage on my head when going to preach the Gospel at the Kiama Convention? Ngangila converts were notable for such subjects as, 'Having our goods in common as the apostolic Church, the receiving of the Holy Spirit, and the power to do miracles. Maduda scholars, having the co-operation of many others, upon the subject of the Spirit of forgiveness grace and mercy toward the fallen brother, quoting perhaps a score of striking passages.

In the evening the written ballots of the missionaries for the election of the Executive Committee were taken, the choice falling on brothers Chas. Ave. L. Gardner and Wm. Raff, to which must be added the other three members chosen by the home board, which are Rev. H. Campbell, Rev. J. Symington and brother George. None of the last being present, a session of this Committee is impossible.

Tuesday. A new experience awaited us today, namely, to interpret for brother Biber. He spoke very simply of the new life in Jesus Christ, and our privilege of having it more abundantly for each one individually, so that interpreting became a real pleasure. Another opportunity was given on the morrow to find speech in Kikoti for brother Cramer's instructive and very valuable discourse regarding Christian perfection growing out of suffering, as the acorn's grave sends forth the stately oak higher and higher into the sky. At the end of this most blessed teaching our opinion of interpreting grew somewhat graver.

Wednesday's program, it being the last day, was necessarily more diversified. Beside spiritual exercises in Kikoti, all hands, white and some black, enjoyed a donkey ride, none being so successful to take a tumble off as the writer.

Now the camera comes on the stage to perpetuate, with its mysterious art, the faces and scenes of this gathering, for who knows when we shall meet again? The first photo shows the whole gathering before Kiama church, the sight of which makes us breathe these words of Jesus, "Holy Father, keep through Thine own name those whom Thou hast given Me." "Kiama boys in their new attire, with their missionaries, Mr. and Mrs. Stanley and brother Biber," is a picture to inspire anyone with a burning zeal to go and fill Ethiopia's outstretched hand with the Gospel of Jesus.

In the evening brother Cramer enlarged upon the appeal of the Congo Free State Government to the missions to combine spiritual training with some kind of industrial instruction. The condition on the stations was fully weighed.

Thursday morning. We separate. The camera having done its work for this trip, we now press on, hoping to



CONVENTION AT KIAMA.

narrow, crooked alleys and streets of the city. The towns and villages have grown familiar. The women and children are getting to know me and see that I am their friend. Physically I am able to endure more than when I left home, because of seven years' longer experience walking with and trusting Jesus, and learning year by year how to take more of the "all things" and to drink more freely from the unfailing fountain of divine life and health.

The dear ones at home are very precious, and sometimes there is a longing in the heart to see them once more, but until the Father gives as definite a call to go as He did to come I cannot leave my post, lest His perfect will in and through me should fail to be accomplished, or souls for whose salvation He wants to use this weak vessel should be lost. I shall have all eternity to spend with the dear ones, but only a few years to seek lost souls.

God is answering our prayers for more opportunities to witness to high-caste women. Doors are opening to the Gospel among the better classes. We have a dear little band of Christians, who are growing in grace. They are weak, and Satan often tries to make trouble, but Jesus gives the victory if we are patient and faithful in prayer with and for them.

Mr. Erickson, with two native brethren, is out on tour. I hope to join him soon, with dear sister Holmes, who came from Akola two months ago to labor with us until God shall direct otherwise. Remember us in prayer that the touring season may be one of special blessing and power.

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OUR STATION AT DHOLKA, GUZERAT.

MRS. ANNA V. BACK sends the following account of our work in this part of India:

We have just returned from our Annual Convention in Akola, Berar. The trip was a long one, but how refreshed we feel after all the good things we have been feeding upon while the meetings lasted! How many precious truths we have heard! We feel sure that with the help of the wise Master-builder our work will be profited by it all.

Dhodka is situated twenty-three miles from Ahmedabad, which is the nearest railway station. Here we have the Boy's Orphanage, with seventeen children. Ten of them are from the famine district; but such a change has come over them in every way that we are quite sure none of their former acquaintances would readily recognize them. Eight boys have professed conversion, and we believe it is not the Father's will that one of these little ones should perish.

Our home is in a native house, and it is very much crowded; but we hope soon to see the work on a new bungalow commenced, on a healthy site of about four acres, which was purchased for the work about a year ago. Here the boys will have a chance to cultivate their taste for agriculture to a small extent at least. We have enough money to make a good

ages, and we had no way of knowing who had sent them.

At our Sunday afternoon services, a short time ago, we were much encouraged to see several men come and bring their wives and children with them. Then the harvest became ripe and they stayed away to go to work in the fields.

We were very glad, not long since, to welcome Miss Annie Seasholtz to our home, to bring the glad tidings to the women. There are many who are longing to be taught, and some who would come out of darkness into His marvelous light, if they were not afraid of their own people. Oh, that a burden of prayer might be laid on many hearts for the people of this place! Oh, that hearts may be deeply convicted of their sins and need of the Saviour!

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CONVENTION ON THE CONGO.

AT OUR Maduda Convention last year we resolved, D.V., to meet the following year at Vungu station. As all our stations were at that time most freely manned with missionaries, we prospectively another well-attended gathering. A year has passed and the call for the Convention is sounded, but alas for the prospects! Not even one representative from each station can be expected, as a great exodus from our midst has occurred in the meantime, thinning our ranks to such an extent that every station has enough to do to hold its own, making aggressive work impossible.

Saturday forenoon we were the first guest to arrive at Kiama, and at once felt at home with dear brother and sister Stanley, who have been holding the fort here alone for some time, but lately were reinforced by dear brother Biber. The latter it was a pleasure to behold, with his smiling, ruddy face just fresh from home, in contrast to our pale faces. Three days on the road, having, so to say, lived on luncheons all the way, and very irregular at that, one enjoys sitting down to a good dinner in the proper fashion.

The glad cry from the boys, "A white man is coming," heralded the arrival of brother Ave, who had been over the same road on our heels the last two days. Hardly is he lodged to make his toilet when from a different direction comes another white man, entering by the east gate of the station. He is brother Louitt from Mazinga Heights, from where some of our beloved missionaries have found such a short route to heaven. This makes three visitors, and hardly more can be expected, as some rumor is heard regarding sickness at Nganga, which no doubt will prevent brother Gardner from coming. The bare fact that the latter and his little wife are the only two white people there makes their leaving improbable.

This Saturday afternoon brother Stanley had the last honors done to his newly-erected church building (20x44 ft.) by finishing the grass roof, and now we hoped



MR. AND MRS. STANLEY, THE LATE MR. BIBER AND BOYS.

their loins to get the donkey out of it. And then, aside from another little matter of stopping short, teaching me that certain athletic aerial flight, I do think the donkey a success on the Congo. "What is the price for such an animal?" "Sixty dollars net, including saddle, freight and all." Dear readers, each one of us needs a sixty-dollar donkey!

reach our blessed Kinkonsi station today. Pleasant visions of dear wife and darling baby girl, Agnes Christina, make the last twelve miles seem short. Coming over the last hill, loving eyes detect us in the distance, and our heart beats faster to hear the welcome signal of the native drum. "All well on the station?" "All well." Praise His holy name!

Opening Africa.

WHEN the British have pushed on from Fashoda to Albert Nyanza, as they are now doing and will completely do in a few weeks, there will be open a continuous line of communication from Alexandria to Cape Town, lengthwise of the African continent.

Open a strictly modern map of Africa and compare it with the map in the school geographies of forty years ago. Nearly a half of the continent was then a blank space with "Unknown Regions" written across it. Then see what this generation has done.

One may go by steamer and rail from Alexandria to Omdurman; thence by steamer to Albert Nyanza; by road to Victoria Nyanza; by steamer across the latter lake; by road to Lake Tanganyika; by steamer down that lake; by road to Lake Nyassa; by steamer down that lake and the Upper Shire River; by road around Murchison Lake; by the Lower Shire River; by steamer down the Lower Shire and up the Zambesi to Sena; by road to Fort Salisbury; by post-coach to Bulawayo; and by railroad to Cape Town.

The distance is about six thousand two hundred and fifty miles, and it can be traversed in eighty-five days. Thus the dream of a railroad from the Cape to the Delta makes progress toward realization.

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Attack in China.

THE steamer Empress of India brings news from Chung King, China, via Shanghai, that the business is paralyzed throughout the western Chinese province of Szechuen because of the depredations of the Yumantze and his band of five thousand rebels, who are disciplined and wear a uniform having for its distinguishing feature the Chinese character meaning "avenge." They are determined to rid China of all foreigners and to stamp out the Christian religion.

There are six thousand Catholic refugees in Chung King, and the property destroyed by the rebels is estimated at 5,000,000 taels. During their raids they have rendered twenty thousand people, mostly native Christians, homeless, and sixty-two lives have been taken, including those of several European missionaries.

Yumantze recently beheaded two Catholic missionaries whom the city of Yui Chuan gave up to him as hostages. He offered them their lives if they would renounce their religion, but they refused. J. Fleming, an English missionary, has been killed by natives and soldiers at Tsing Ping.

France demands 5,000,000 taels damages for the destruction of the French mission property.

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The Massacre on the Congo.

ADVANCES received through a secular paper state that the Government of the Upper Congo confirmed the news brought by the steamer Leopoldville from Africa which arrived at Antwerp recently, that four Belgian traders had been killed and eaten by the natives of Upper Ubanghi.

The Governor adds that the traders' escort of thirty soldiers were also massacred, and that another detachment of forty soldiers, in charge of two white officers, who were proceeding to the assistance of the traders, were surprised by the natives and were all put to death.

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The Thibetan Band.

THE Thibetan Mission Band, under the lead of C. Polhill-Turner, now occupies two important stations on the confines of the great closed land, viz., Songpan and Dachenloo, and is on the point of opening a third station at Batang, a town of considerable size and importance on the road to Lhasa, and just on the frontier; whilst, as soon as reinforcements can be obtained, a fourth station, at Ateintze, south of Batang, might also be opened.

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Africa's Need.

ACCORDING to recent statistics, one-tenth of the people of the whole earth live in Africa; less than 1,000,000 are white people, and 150,000,000 of native heathen are scarcely touched with the Gospel.

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Heathen Giving.

AT Lagos there is a Mohammedan mosque which cost \$25,000 to build. One native gave the whole amount.



Bishop Hartzell.

THE following paragraph appears in *The Independent*: "On December 28 Bishop Hartzell, of the Methodist Episcopal Church, will sail for Liverpool. After a few days in London he will take ship for Liberia, holding the Liberian conference at Cape Palmas, on February 8, 1899. About two months will be consumed in this territory in visiting the mission stations, when the Bishop will proceed down the coast, holding the Congo Mission conference at Malhange during the first week in May. An inspection of the missions in this region will involve 800 miles of travel by hammock, bullock and on foot, over mountains and through jungles. Thence he will go to the Madeira Islands; from there to Cape Town, and then across Cape Colony to Delagoa Bay. Proceeding 500 miles up the eastern coast he will land at Beira, where he will travel several hundred miles by the narrow gauge road into Rhodesia. Here the old missions will be much strengthened and the work largely increased, his efforts being made more effective by the friendly co-operation of the English Government, which has already given lands and buildings valued at \$40,000. During the past eight months the Bishop has traveled about 25,000 miles, everywhere by invitation, to speak upon the great subject of the civilization of Africa. It has been impossible for him to respond to all demands upon his time, although he has delivered hundreds of addresses. This effort has not been without fruit. Six negroes sailed on the 17th inst. for Liberia, and four more will shortly follow. Two have already been sent to Rhodesia, and seven more will start for that distant field in about three months. One new monthly paper, of about forty-eight pages in the form of the *Independent*, called *The New Africa*, will be immediately started and printed, and mostly edited by educated negroes, transferred, printing plant and all, complete, from the United States. It will be located at Monrovia, and other printing plant will be taken to Rhodesia. Twenty-five thousand dollars were appropriated, a larger sum than ever before, for the work in Africa. In addition to this the Bishop was conceded the privilege to raise from outside subscriptions a sum not to exceed \$40,000, of which sum \$20,000 has already been pledged. He expects to return to this country in April, 1899, in season for the General Conference to be held in Chicago the following month, and will have traveled 40,000 miles upon his episcopal tour."

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Savagery in Formosa.

TERRIBLE atrocities are reported in San Francisco from Formosa. Two hundred rebels recently attacked a village, surprising the people and looting the place. They burned the seven houses. A Japanese police inspector and six constables perished in repelling the attack. One constable was captured alive. The insurgents fastened on his back the bloody heads of his companions and drove him before them into the woods. Reinforcements were sent to the village, where the mutilated bodies of the victims were found. One constable escaped. He gave a ghastly story of the massacre.

Inspector Koshie, as soon as he was aroused, ordered his wife and child to hide. He commanded his followers, in case of his own death, to kill his wife and child rather than let them fall into the hands of the savages. While he was fighting the savages dragged the woman and child from their hiding-places. He rushed upon them and with two blows of his Japanese sword killed them. Then he fell himself, covered with wounds. Though Japan has now had control of Formosa for four years, there is no security for life outside the large towns, and the whole northern part of the island is still savage.

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Facts.

ONE million persons have been won to Christ in India, 350,000 in Africa, 76,000 in China, 40,000 in Japan. In the South Sea Islands, fifty years ago most of the people were savage cannibals; today Christianity is the prevailing religion. Notwithstanding this progress, we are told more than half of mankind are living in barbarism or savagery.

From Korea.

THE following testimony to the work of W. T. McKenzie in Korea is sent to us by Mrs. C. E. Macknight: He went out from Nova Scotia in 1892, and died before seeing any fruit. But his name is ever remembered with fervor in Korea and in this country. I enclose, from the *Korean Itinerant*, this testimony to him in Soral, Korea:

"There was not a believer in the place; now there are here, and in surrounding villages about three hundred adherents, a good proportion of whom are not only full members, but fully consecrated, and have preached the Gospel acceptably in the regions beyond them. Some of their own charges, and others supported by their church. They have built a substantial and commodious church at their own expense, and McKenzie's white flag with a red cross has been floated on a new pole and still announced for miles around the Lord's day and assembling of worshippers upon the name of Jesus. A good school has been established, in which only Christian books are studied. New houses have been built, and out of one of two good new roads lead to the church. No liquor is made, sold or drunk in the place. Poverty has given place to plenty, joy has supplanted sorrow, and this once dark heathen village is not only a bright and shining light in this district, but is extending its beams far beyond it."

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Glad Reports.

WE GLEAN the following from the *Baptist Argus*: Dr. John G. Paton's report for the past year tells of 1,102 South Sea Islanders won from cannibalism to Christianity, one missionary alone receiving two hundred adoptions to church membership. A translation of the New Testament into another of the island languages has been finished by Dr. Paton, and will soon be issued.

✻

A New Society.

THE following item is culled from the *Women's Missionary Friend*: A new and much needed society has been formed in India called the Society for the Protection of Children in India. The fact that it has called out a storm of opposition from the native press shows how much it is needed.

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A Victory.

THE Methodist church has at last won the victory. The Missionary Secretary announces that the entire debt of the Missionary Society—\$188,000—has been wiped out, and on November 3 the bulletin showed at least \$1,000 over the line. The Secretary says, "Pull out all the stops of the organ, and let all the people sing, 'Praise God from whom all blessings flow' over this victory."

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Average Income in India.

IN India, according to the Inland Revenue returns, only one man in 700 has an income of 33 pounds a year.

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Missions in Japan.

WE learn from a reliable source that Protestant missions in Japan report 625 missionaries, 146 stations, 739 outstations, 334 churches, 40,578 members, 302 Japanese ministers, 580 unordained helpers and \$1,551,752 contributions last year.

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Blessing in Manchuria.

ONE of the Presbyterian missionaries in Manchuria, during a recent tour of 520 miles, baptized 214 converts. A hundred others were examined for baptism and kept back for further instruction.

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A Remarkable Fact.

IT is a remarkable fact that in Smyrna the number of Christians contribute more than twice as much to the support of evangelical work as they receive from the mission boards.

Success Costs.

WE should always remember that enlarged work means enlarged giving. The *C. M. S. Gleaner* says a very true thing in a late issue: "The more successful a missionary is, the more costly he becomes; for with his success comes the expansion of all the outgoings connected with the mission." Missionary societies in the home land do not always realize this. Friends at home who pray for the success of missionaries abroad must understand that until the whole trend of missionary work completely changes and it becomes assimilated in method to apostolic missionary work—if that ever is to be the answer of their prayers means larger giving on their part. The opening of a door into a hitherto closed field or hostile community, of necessity involves increased expenditure. Accessions on a little more extensive scale than ordinary call for additional workers and funds. There is extra outlay in various directions as the result of every solid advance in the evangelization of a people under the conditions which at present exist. Every such advance implies a corresponding increase in the outgoings. Of course there will come a time when the expenditure of foreign funds in a given field must decrease and finally cease altogether. In some fields the prospect of this is brighter than in others. There are cheering indications that Indian missions are determined to work out the problems of self-support to a successful and satisfactory issue.

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The Scourge of Tropical Africa.

IN ONE of our English papers we read that the ravages of malarial fever in the eastern half of tropical Africa have become so serious and fatal to the strongest European life that the remarkable progress of the past ten years is arrested in the British Protectorate of Central Africa, in Northern Rhodesia under the Chartered Company's administration, and in Uganda. A fever is now suffering fatally—the officers and sailors on the lakes, rivers and coast; the officials of the Government and the Company; the Scottish and English missionaries, who have been the pioneers and have supplied the medical staff till lately; and the many planters and temporary white settlers. Of late the mortality has become alarming, because of the development of the "black water" form of the fever. This selects the strongest young men for its victims. The strictest care in the medical selection of those sent out, and the most watchful living on the part of the residents, many of them themselves medical men, seem to avail nothing. From all quarters, government and non-government, the demand has gone forth for scientific investigation.

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Korea.

ONE of our friends, Mrs. C. B. MacKnight, says that Korea is unfolding to civilization after centuries of apathy and heathenism, and without prejudice and without opposition is receiving Christ. The government of the island is favorable to civilization, and believes that Christianity is necessary to the raising of their nation to a higher standing. All Koreans speak in high terms of Christianity, that it must be followed in their land, and the nobility are receiving the truth. The Korean Government, to forward these principles, is sending some of their advanced students to this country for study, and several of these are to be found in the colleges of our land. The three students in Korea are P. S. Yih, H. B. Pack, M. T. Kang.

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Conference on Mt. Lebanon.

THERE have come to us the particulars of a Convention held by the "Christian workers in the Levant," from Aug. 9 to 14.

The meetings were held in the open air, in the fields of the Friends' Mission. There was profound interest shown, and over two hundred members and visitors present.

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Facts.

AN American exchange says the population of the globe is about 1,500,000,000. About 900,000,000 worship idols. About 750,000,000 never heard of Christ and never saw the face of a missionary. There is one preacher in America for about 700 people, while in heathen lands there is one missionary for about 400,000.

Prayer Union for the World

Requests for prayer should be addressed Superintendent of Prayer Union, 690 Eighth Ave., New York City.
All persons expressing reply by mail, and wishing to know the state of their soul, or united prayer, will please enclose a stamped envelope or a stamp.

SALVATION.

Prayers are asked for:—

In Conversion of a son and an aged mother in Pennsylvania; salvation to the uttermost for one near Springfield; deliverance and sanctification for a son in Philadelphia, strengthening for further service for an aged mother; deliverance for a woman from the drink habit, from enervating prescriptions; full salvation of a husband in Massachusetts, also divine guidance; salvation of a sister in Toronto and healing of a mind unbalanced through grief; full salvation and cleansing for a son in Florida; divine leading in his case, cleansing from evil, full salvation and blessed service for one at Elkton; conversion of a daughter and brother in Brockport, the Spirit's witness for the mother; full salvation of a father and mother and son in Brooklyn; full salvation for one in Texas, more faith, the Spirit's power and His fulness; uttermost salvation and in-filling with the Spirit, also blessing on a faithful wife; deliverance from enervating habits for a father in Missouri, salvation of a brother in Kansas, consecration and power for service for an only sister; glorious salvation of a friend in Indiana, also divine opening for the service of an orphan; for an earnest Christian here; the salvation of an only brother in Brooklyn, also a divine leading into business; salvation and restoration of reason for a son in Pictou Co., in-filling with the Spirit and guidance for a minister, consecration of four children, salvation of an orphan; conversion of five soldiers in Mass., deliverance from drink and debt for another, God-given work, entire sanctification of several; conversion of three in Tennessee; healing of a husband, salvation of a sleeping church; full salvation for one in Ohio, divine healing and financial prosperity; healing and guidance for a sister, blessing on the household; salvation of a husband in Vermont, His fulness for the wife and an outpouring of the Spirit on the town; definite work in the heart of a son in Toronto, oh, pray; salvation of a son in Kentucky, His deliverance from drink, His fulness for the family; salvation and sanctification of a crippled old lady in Texas, her healing to walk again, salvation soul and body for three sons; conversion and sanctification of a very sick man in Massachusetts, full salvation of his family; a dear son in Avoca to be saved, his mind and body to be healed, also healing of an illness for a son; salvation of a son in Western Illinois, father and son to be blessedly reconciled, another to be made a blessing, in-filling for a father, full salvation of a husband in Bureka, fulness of blessing for both husband and wife; salvation and deliverance from drink for a father and son in Anderson, cleansing for another and comfort for a son, wife, blessing on other dear ones; salvation of an aged man—self-righteous yet miserable—a hindrance to others, also full salvation of a son and grandson, the "faith of God" and the Spirit's power for two earnest ones; conversion of a son in Kansas, entire cleansing, spiritual needs of others to be met, healing of a brother and sister, His fulness and temporal blessing; full salvation of a young man in Indianapolis, and perfect healing of a son, also, conversion of two sons in Blair Co., service for a daughter, temporal aid, conversion of a wife; healing of a sister in Crumb Co., His fulness and service for another.

BAPTISM OF THE SPIRIT.

Prayers are asked for:—

In-filling with the Spirit for three friends in California, the needs of spirit, soul and body to be met for three husbands, an outpouring on the town; direct guidance from the Lord concerning work for Him, and an opening to prepare for the foreign field, for an earnest one; sanctification and healing of deafness for a sister; entire faith in God for a vacillating one in Connecticut, and complete healing, entire consecration, divine courage and wisdom for senders of Bibles, and be in their distribution by our missionaries in Thibet, Cuba, the Philippines and other dark places; fresh anointing of the Spirit on a husband and wife, healing of a child, special direction in business affairs; entire sanctification of Christians in Chicago

His quickening in a mission there, complete and speedy healing of a sister; continued power of the Spirit on His work for an earnest minister in North Carolina, the Lord's leading in financial affairs, a son to be cleansed from sin and gloriously saved. Great blessing in heart and life of a sister in California through a sacrifice just made; baptism of the Spirit, endowment with power and a divine opening to work for Him, for one in New York City; perfect consecration in His strength for a dear girl, salvation for a mother and sister; an earnest one in Llano to be baptized with the Spirit for special work; strengthening of faith and in-filling with the Spirit of Christ, also recovery from consumption for a brother in Arizona; the Spirit's power for a church and community in Ione, restoration of hearing for one, also other blessings; knowledge of His will and speedy healing of a dear one in Washington, D.C.; baptism of the Holy Ghost for a worker in Georgia, divine guidance; blessed fellowship in Christ love as well as work for two dear Christians in the West, that Jesus may be glorified; a Christian in Fargo to know the Lord's will and to do it, the faith of God and His healing; continue to uphold a brother in Texas for the work of God and glorify for service; the baptism of the Spirit, perfect victory in heart and life for an earnest Christian and wife in West Virginia; Christ love and forbearance between a brother and sister in Louisville, divine guidance in disposition of a home, restoration of hearing for a trusting one; the Spirit's endowment for His work in Rio de Janeiro, Brazil, for a lady and co-worker; also perfect health for His glory; baptism of the Spirit for two dear seekers in Leyden, quickening of a church; God's power in a revival in East Petersburg and the salvation of many, especially of a dear son; a great and sweet revival in connection with colored work in Savannah, blessed quickening of the workers; divine guidance in two important matters for a sister in Beaconsfield; a great obstacle to the spiritual and temporal prosperity of a Christian brother in Montreal to be removed, wisdom from above to be in an undertaking; opening of the Alliance work in a very needy section of the South, also His faith and power for dear workers; in-filling with the Spirit and a closer walk with Him for a couple in Guy, Wash.

HEALING.

Prayers are asked for:—

One in Wolfville to be healed of nervous trouble; an aged lady in Massachusetts, in consumption, to be prepared for God; a sister in Virginia, to be healed of cholera-doubt and fear—to be healed; perfect healing of a dear Alliance brother in Houtydale; recovery of a sick daughter in California; healing of catarrh and other diseases; full salvation of a son in Cuba, N. Y.; healing and in-filling for a trusting one in Georgia; full salvation and God-appointed employment for an inebriate; complete deliverance from mental trouble for an earnest sister, the wisdom and enabling of God to understand His Word; healing of nervous trouble and His loving forbearance in trial for a mother at Cherry Creek; healing of epilepsy and to understand His teaching for one at Worcester; the completion of the healing of a wife in Brooklyn, and her husband's restoration; divine healing of serious troubles for a suffering sister in Sandoval; healing of a sister in Madison, very low, oh, pray; healing of a lady in Virginia, a sister in a church and healing on two others; complete healing of head and other troubles, also divine enabling for His work for a sister in St. Louis; divine healing of eczema for a dear Christian worker; healing of an affection of the jaw, also deafness, recovery of a sick wife, spiritual and financial blessing; restoration of mind to a poor Italian, also divine comfort for the dear mother; healing of an Italian believer in Naples, Italy, realization of the Lord's presence; His guidance for an Italian lady just arrived in New York; speedy healing by the Lord of one in Virginia for His glory, praise given for a recent spiritual blessing; continue upholding one in Alabama for complete healing of the Lord's presence; be healed of dangerous hemorrhages of the nose, also for spiritual quickening; healing of neuralgia for a son in Wallingford, His full salvation and that of others; complete healing of a sister in New Jersey, in-filling with the Spirit for one in Harlan; healing of insomnia for one in Philadel-

phia; healing of cancer for one in Tennessee, blessings on others there; complete healing of an internal disease for one at Cardiff, Wales, His complete work in the bodies of others; a salvationist in West Australia, to be healed of asthma, for service, also for a steadfast faith; divine healing and strength for a dear son in Tipton afflicted with catarrh; healing of nervous dyspepsia and rheumatism for a mother in Richmond; also blessed consolation in bereavement; recovery of a dear daughter from effects of an operation, in Washington; divine restoration of one in Ottawa, pronounced incurable, salvation and sanctification of dear ones, also financial aid; divine perfecting of the healing of one in Washington, blessings for others there; divine healing for a nervous sufferer in California, His faith, continue to hold up with importunity a dear daughter in Bristol, Eng., also for physical strengthening of a dear mother; complete healing of serious diseases for two at Preacherville, for His service and glory; divine healing of asthma and catarrh, crosses for one in Independence, Texas, complete deliverance from epileptic fits for a sufferer in Indiana; full restoration to health for one in Arkansas also desiring His fulness; perfect healing of one in California, maniac of enslaving habits and salvation of a husband, healing of a child of four years; healing and in-filling with the Spirit for one in Colorado turning with his heart to the Lord; perfect healing of serious troubles, full deliverance, for two in Indiana, deliverance of a Christian father in Portland of consumption, pronounced hopeless, oh, pray, entire healing of a greatly afflicted one in Carbondale; a husband in Somerset to be divinely restored from threatened blindness; healing of a sister in Avon; complete healing of threatened deafness for a dear Christian in Lewisburg; healing of a pastor in Pennsylvania and that he may stand true to the Word and glory God; perfect, restoration from injury to the spine for a boy of nine years at Hamilton; divine healing of a young lady at South River, the "faith of God" and in-filling with the Spirit.

TEMPORAL AID.

Prayers are asked for:—

His protection of an orphan in Ontario, and adjustment of a financial trial; divine deliverance from financial difficulties and endowment for service for a Christian in South Carolina; the Lord to open the way for a family in Roundout to re-enter into His work; divine enabling for one in North Carolina to support a large family and to bear a heavy cross; the Lord's will to be done concerning a serious trouble in Massachusetts; His blessing on parent and child; one in Des Moines involved in a business trouble with an unbeliever, to know God's will and to do it and be delivered, salvation of the partner and the working in the retention of one in Washington in a position that supports afflicted grandparents; divine provision for needy ones, spiritual and physical blessings, a fresh anointing for "Beaver," divine supply of needs in Tennessee, oh, pray, help in a financial crisis to save an endangered income, also spiritual blessing on the family; an old soldier of 1861-5, now unable to work, to receive his pension, that it may be speedily granted at Washington.

PRAISES.

From Chicago, Ill.—"Praises and thanksgiving to Him who is able to save from sin and sickness. My daughter sick with pleuro-pneumonia is now quite well, though somewhat weak.

A sister desires to acknowledge the goodness of the Father in answering prayer sent some time since for sustaining grace and better health and strength to be used in His service.

From Tipton, Mo.—"Have so much to be thankful for, better to be in health and stronger in health and stronger in faith. Praise His holy name."

From Washington, D. C.—"The sister for whom prayer was asked is fully restored, the brother also much improved. Prayer is desired for in-filling with the Spirit for service.

From Indianapolis, Ind.—"I, too, most testify to His wonderful power to heal as well as to save. He has healed me of a very dangerous illness."

From Pennsylvania—"I thank God for complete healing of my nervous system. I am restored, how I do rejoice and thank the Lord for His goodness!"

From Wolfville, N. S.—"United with you in prayer for my throat trouble on October 21. The answer came in a marked way. I write in thanksgiving and praise that we may exalt His name together."

From Sibley, Ia.—"God saved and sanctified me and once delivered me from the thought of losing my mind and from self-destruction. May He be praised for His goodness!"

From Halifax, N. S.—"A friend for whom prayer was made for deliverance from mental depression, writes that her heart "bubbles" me over with thanksgiving and praise to be out in the sunshine again."

From California—Praise is given for His manifest presence—a special uplift in spirit, soul and body.

From Leonia, N. J.—"The prayers offered about two weeks since have been answered. I would like you to join me and others in giving thanks."

From Wellesley, Mass.—"A testimony comes to His healing in answer to the prayer of faith a serious hernia of fifteen years, and adding a great spiritual blessing."



REQUESTS FROM ABROAD.

AFRICA.

Praise that the missionaries are being enabled to return to their stations in safety.

Pray for the safe voyage of Rev. Mr. Kilmann, as he returns to the Sudan. Pray that funds may be at hand to restock and refurbish the stations; also praise for the earnest received.

Praise and thanksgiving for remarkably good health for some time past of our missionaries on the Congo and Sudan, and the special answers to prayer in behalf of those passing through most dangerous illnesses.

CHINA.

Pray for a convert in our new station in Kwang Sai, a former student of medicine at Canton, to be filled with the Spirit and gloriously used by God.

Praise for the manifest hand of God in our establishment of a station two hundred miles from Anam in Kwang Sai—full attendance and good attention given to the preaching of His Word.

He is working on the hearts of the students, one thousand of them, as they gather for district examinations. Pray for blessing on all parts of the land.

INDIA.

Pray that those recently arrived in India may be kept in health and quickly learn the language.

Pray for the safe voyage of Rev. Mr. Bannister, as he returns to his field.

ARABIA.

Praise for restoration of Mr. Forder's leg. Pray that he may be guided in his future movements in going among the Arabs.

Pray that difficulties may be removed.

SOUTH AMERICA.

Pray for the speedy evangelization of South America.

Praise for a son born to Mr. and Mrs. Logan in Buenos Aires.

VENEZUELA.

Pray for more workers for a providential opening of this part of South America.

PALESTINE.

Praise for much blessing received during 1898.

Prayer for the evangelist, that wisdom, courage and spiritual power may be his. Prayer for the work among the villages.

Pray that the Lord in Galilee.

Pray for an awakening among the members of the Eastern churches here, especially the Armenians.

Pray for guidance in the extension of our work.

JAPAN.

Pray that the work in this country may have a speedy uplift.

THIBET.

Pray that God may sustain our missionaries in their arduous work in this country.

Anyone desiring to belong to the Prayer Union, which is in connection with the Alliance work, and receive a Prayer Calendar, or form Union Circulars, should send a request to the Superintendent of Prayer Union, 690 Eighth Ave., New York City.

REVIEWS FROM RECENT BOOKS

ACROSS INDIA.

A missionary view
of India today

Across India at the Dawn of the Twentieth Century. By Lucy F. Guinness, London. The Religious Tract Society, 56 Paternoster Row.

We have received from the gifted authoress a special copy of this recent volume on India. Miss Guinness accompanied her father on his recent visit to that land, in connection with a series of addresses to the English speaking Hindus in the principal cities of India. She had special opportunities for visiting and studying many sides of the mission work in India. Her gifted pen has often been used before to paint the needs and sorrows of the heathen world, and it has lost none of its skill and power in this volume. The principal criticism which we have to offer of this book is the awkwardness of the shape and size. It is printed in the quarto form that is unhappily becoming rather common among English publishers for this class of books, the page being 7 1/2 x 10 inches. While the paper is of a superior quality, the press work, especially of the cuts, is often very inferior, and bears the marks of haste, and the artistic effect of many of the designs is marred by the lack of good taste on the part of the artist and the printer, some of the designs being quite too large for the page and the illustrations being somewhat overdone. But the contents of the book are so instructive and valuable. The description of the country graphic and active, the compilation of the statistics and facts careful and impressive, and the appeal for India's suffering millions and perishing millions most touching and telling. The volume commences with a brief sketch of the journey through Italy and the usual line of travel. Then comes a full account of Bombay and Poona and the mission work of western India. There is a chapter on central India and an interesting account of Madras, Calcutta, and northwest India, with a vivid sketch of her visit to Darjeeling and the borders of Tibet. The closing chapter is an appeal for Behar, the most neglected mission field in India, containing 20 millions of people, without a single missionary among them. The following quotation gives an awful picture of the women, especially the widows of India:

"Hindu women, whose heads are shaved on becoming widows, think it worse than death to lose their beautiful hair. Look at this little lassie, only fourteen years old, her eyes swollen with bitter tears, sitting with a sad face out of everybody's way. She hardly knows the reason why her hair has been cut off, or why she is deprived of her much-loved ornaments. She will grow up, and these new-grown up, perhaps, to feel inarticulately, what a Hindu widow wrote:— 'Oh, Lord, hear my prayer! No one has turned an eye on the oppression that we poor women suffer, though with weeping and crying and desire, we have turned to all sides, hoping that some one would save us. No one has lifted up his eyes to look upon us, nor inquire into our case. We have searched above and below but Thou art ever the One who we hear our complaint; Thou knowest our impotence, our degradation, our dishonor.' 'O great Lord, our name is written with drunkards, with lunatics, with imbeciles, with the very scum of the earth, are not responsible for our lives. Criminals confined in jail for life are happier than we, for they know something of Thy world. They were not born in prison, but we have not for one day—no, not even in our dreams—seen Thy world. To us it is nothing but a name; and not having seen the world, we cannot know Thee, its maker. Those who have seen Thy works may learn to understand Thee, but for us, who are shut in, it is not possible to learn to know Thee. We see only the four walls of the house. Shall we call them the world, or India? We have been born in this jail, we have died here, and are dying.'"

The India woman as a bride, goes inside her husband's house, and never, or scarcely ever, goes outside again until she is carried out to be buried. For the rest of her life she is hidden there in a living tomb. And if she be a widow that

tomb becomes a prison house of pain, from which unnumbered cries such as we have just read, go up to God.

"But we know all about it, we have heard so very often. Books have been written, and thousands of speeches made about India's women, their degraded and hopeless condition.

"And we know the figures—huge figures moving among millions—145,000,000 women; 25,000,000 widows, 77,000 of them little girls under ten years old; over 5,000,000 shut up in zenanas, most of whom have never even heard the name of Christ.

"Yes, we know the figures and we have a general notion that plenty of good people are doing all that need be done for the good of India's women. Thank God, good work is being done by thirty-four Societies, with over 700 agents all wide awake to reach 145,000,000, and 200,000 a piece. But at least 130,000,000 of India's women have never yet heard of woman's friend.

"He sat once by the wayside, not thinking about millions—about India. He was very tired, but not too tired to care about her sorrows, her shame; to talk to her, to bring her home to God."

THE MASTER'S BLESSEDS.

A devotional study
of the Beatitudes

"The Master's Blesseds, A Devotional Study of the Beatitudes." By J. R. Miller. F. H. Revell and Company, New York, Chicago, Toronto.

This is a spiritual volume of 182 pages, printed on handsome heavy paper, and in the highest style of art. The pages are all set in half-tone borders, and the type is an ornate style of pica, making the printing legible to the oldest and feeblest eyes. It is a very handsome gift book, and it is besides a sweet and helpful manual for the closet and the hour of meditation. Dr. Miller's writings are always chaste, tender and full of unction. While not taking, perhaps, the highest ground on the great and blessed subject of sanctification, yet he takes a very high ground, and this little volume is not unworthy of a place beside the writings of Dr. Cuyler, Mr. Meyer and other devotional writers of this class. The following quotation from the sixth chapter will give a fair impression of the whole:

"It is possible to live in close fellowship with God, conscious evermore of His approving smile. The story of Brother Lawrence, the simple-minded cook of the Carmelite monastery, illustrates what is attainable in the way of seeing God in this present life. The phrase he used continually to describe his theory of Christian living was 'the practice of the presence of God.' He said that, 'for many years he had never lost the sense of the presence and companionship of Christ, and that he was as conscious of it while serving in the noise and clatter of his kitchen as when engaged in the holiest exercise of devotion. What he learned to do we may learn to do. The pure in heart shall see God, and the vision need not be interrupted by any task or duty, by any sorrow or trial.

"Then one day we shall slip away from these scenes of earth. Our eyes shall close on all familiar things. Next moment they will open on the unveiled face of Christ. We shall see Him as He is, and we shall be made like Him, and shall be satisfied, with no more yearnings or unfulfilled desires.

"To enter the beautiful gate of this attitude we must seek the purifying of our heart and the cleansing of our life. Without Christ all such striving is in vain. Only as we enter into the spirit of His life, and eat His flesh and drink His blood, can we have the pure heart to which this vision is promised. Without holiness no man can see God either now or ever. But if we seek indeed to be filled with Christ His purity will become ours.

"There is a pleasing story that when a beloved artist-student had wrought long at his picture, growing weary and discouraged by reason of the many faults of his work, and had fallen asleep by his easel, the master came softly and with his own hand corrected the pupil's mistakes, and finished his picture. So, we strive to be holy and to do our best, and yet are disheartened by our failures. The Master will come and with His own hand correct our mistakes and finish our work—the fashioning of His own image satisfied with His likeness."

OUR MAIL BOX

Any proper question may be addressed to this department and will be answered from month to month as our space will admit. Answers to questions proposed in this column may be addressed to Editors, Christian and Missionary Alliance.

THIS DELIGHTFUL LITTLE LETTER has just come to us from a girl eight years old in Cleveland Ohio. We shall keep her name and address as a great secret, but we are sure her loving letter will be a little nest-egg that will bring us a great many more.

Dear Editor:

Mamma says you asked all the Alliance girls to write and tell you what was the best gift they received on Christmas time. I think the best was my dear music roll and Black Beauty, and, well I guess I can't tell the best for I had so many from dear mamma and papa and grandma and aunties, uncles and cousins, and they were all just what I wanted. I guess best of all is Jesus. He gives me so many friends and makes me well and keeps me well, and makes me so happy inside. When He comes I am going to be one of the little angels who will sit on His knee. It seems so funny to think He was once a sweet little baby and a little child like me.

I know a song like this:

Jesus once was a little Child,

A little child like me.

As He was meek, and pure, and mild,

As a little child should be,

He played, as little children played,

The pleasant games of youth,

But He never got vexed when the game was wrong.

And He always spoke the truth.

So, little children, let you and I

Try to be like Him, try, try, try.

So all the New Year I am going to try to be like Jesus. Anyway I want to be more like Him.

I know a little boy; oh, he has got the prettiest brown eyes! One day he was naughty, and mamma told him Jesus says you can't go to heaven if you are naughty, and he said, "Oh, Jesus is just fooling." I just told him he would find out some day. I believe everything Jesus says is true, and that's why, but I don't see why he don't cure my papa. He is so sick, and I have asked and asked Him to. One time when I was sick I told Him to get His hat and coat and come quick, and I was well right away. But He won't do it for papa.

One time last fall mamma was awfully sick with her heart, and I told Jesus; and oh, I cried so hard and I said, "Make mamma well as I am without this cold." You see I had a cold. And He did. I am glad and glad that I can tell the poor little children who don't know about Jesus, cause I want them to be Christ's little ones too, like myself.

I am your little friend,

Eight years old.

P.S.—This is the letter I have written on my desk.

ANOTHER CORRESPONDENT, H. S. M., inquires for the Scriptural authority for the statement that the tribulation will immediately succeed the rapture of the saints. We refer our correspondent to Luke xxi. 28, compared with xxi. 36, "And when these things begin to come to pass stand up and lift up your heads for your redemption draweth nigh. Watch ye, therefore, and pray always that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Our friend will notice that it is at the very beginning of the things described in the 25th and 26th verses that we are to look up for our redemption, and that we are to watch and pray, not that we shall be carried through, but escape all these things which shall come to pass, and stand, not on the earth as it reels in the tribulation tempest, but before the Son of man.

One would also refer him to Rev. iii. 10, "Because thou hast kept the word of My patience, I will also keep thee from the hour of temptation, or tribulation, that shall come upon all the world to try them that dwell upon the earth."

AN ESTEEMED CORRESPONDENT calls our attention to the statement of a distinguished evangelist, founded on Acts iii. 19, that conversion is not regeneration.

The passage reads, "Repent ye, therefore, and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Our correspondent asks our views on the subject. We believe that the statement is substantially correct.

Regeneration is but a part of conversion. Conversion describes the entire experience of a saved soul, the turning upside-down, inside-out, and through and through of a life that has been all wrong. Regeneration is the inward grace of the Holy Spirit that gives the new heart, and conversion is the working out of this in the whole life.

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ANOTHER CORRESPONDENT asks us whether the fact that we are in debt through obligations contracted by us before we knew Christ as our Sufficiency for all things, and which we are doing all in our power to pay, would keep them from being caught up together with Him should He come for His Bride before it is all paid. In reply we would say that we believe our gentle and loving Master accepts the purpose of a true heart in undoing all the evils of our former life, and when we are doing our best the gracious promise of II. Cor. viii. 12 is fulfilled to us, "For if there be first a willing mind it is accepted according to what a man hath and not what he hath not."

The same correspondent wishes to know whether it is right to give to the cause of God when we are already in debt to our fellow man. We believe that the position here taken is an extreme one, and that our debt to God comes first and should be paid along with our obligations to our fellow beings. A proper proportion of our income being set aside directly for Christ and His cause, and the balance used for the needs of ourselves and others in just proportion.

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A FRIEND IN GRAND RAPIDS asks the following questions: First, is Ezekiel xxxviii. 12-14 to be taken literally? We would answer that God Himself explains to us in the eleventh verse exactly what these dry bones mean. They are the House of Israel, and the figure of death interpreted there to mean that their hope is not lost, and that as a nation they are virtually dead. The prophecy therefore surely means that as a nation they shall be resurrected and restored to their own land in connection with the coming of the Lord.

Second, How can the rapture of the Bride be expected at any moment when the evangelization of the world must precede the Lord's coming? We would say in reply that according to Matt. xxiv. 14 the evangelization of the nation must precede the Lord's return, and we therefore believe that a true and practical hope of Christ's return will inspire us with a holy desire to send the Gospel speedily to all mankind, and thus hasten our Lord's return.

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ONE MORE CORRESPONDENT, in Indianapolis, writes to say:

We have read of your plan for the boys and girls to send a missionary to the Philippines, and heartily approve it. We have a little boy who is not quite old enough to write but who is greatly interested, and he receives five cents a week for himself. He promises to send the first dollar he can save from his allowance, and he has forty cents in bank now. God took back to Himself our other boy almost four years ago, but we will pledge another dollar in his name.

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THIS QUESTION comes from Kansas City: "Christ being the first fruits of them that slept, and the first born from the dead, how would you explain the resurrection of Lazarus by our Saviour, and what is meant by being baptized for the dead (I. Cor. xv. 29)."

We would reply that it seems to us that the resurrection of Lazarus was not at all the same in its real principle as the resurrection of Christ and His people. Lazarus undoubtedly was simply brought back from the realms of the dead to die again in the natural course of events. It was a resurrection more on the plane of the old creation, the restoration of his old life, which is a mortal life. The resurrection of Christ and His people is a resurrection to immortal life, and of them who partake of it we are told: Neither can they die any more, being children of the resurrection.